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The Living Church

[Entered as Second Class Matter at the Post Office, Milwaukee, Wis.]

VOL. LXXII

MILWAUKEE, WISCONSIN, JANUARY 10, 1925

No. 11

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IDEALISM AND THE CARTOONS

EDITORIAL

THE ART OF SYMBOLISM IN GOTHIC ARCHITECTURE

BY OLIVER HOYEM

PERSONALITY IN POLITICS

BY CLINTON ROGERS WOODRUFF

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To TRUST GOD is simply to take His way; to strive after the example of His goodness both in the general plan and purpose of our life, and in our manner of dealing with its problems; to resist every temptation and hankering and attraction that would lead us aside from the one line, the narrow way of doing good.—*Bishop F. Paget.*

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EDITORIALS & COMMENTS

Idealism and the Cartoons

FROM time to time there appear in our newspapers cartoons in which Uncle Sam is the hero, pursuing his straightforward way against various insidious obstacles, or frustrating various misguided people who try to entice him aside from the sane path in which his success lies. The pitfalls and stumbling-blocks are plainly labeled: there are radicalism, class hatred, bossism, wastefulness, and all the other forces that the newspaper dreads; there are the politicians of the opposing side, hyphenated Americans, agitators, internationalists, vivisectionists, and all the other classes of men that the newspaper dislikes; and Uncle Sam, or the American farmer, or the modern youth, or the President, strides sternly through them and over them, heeding not the treacherous voices that lure his soul astray. The picture makes it so obvious that the veriest imbecile could not fail to see who are the villains in the piece; and our votes are supposed to be cast according to what we see there.

The names of the villains, the labels of the pitfalls, are gradually changed as the years go by. Sometimes characters representing certain religious and moral forces are hideously stigmatized as enemies of the approved hero. The Jesuit, the Clerical, have filled that role. The Puritan, the advocate of censorship of books and plays, the prohibitionist, the anti-divorcer, generally in the supposed garb of a clergyman or a pillar of the Church, have often played the part. But of late years now and then we have seen evidence of progress along this line: among the pitfalls we sometimes see one labeled "Altruism"; among the subtle seducers, sometimes is one labeled "Idealist." So we are to vote frankly for ourselves against Altruism; we are to charge, like St. George, against the Idealist dragon. The frankness of this anti-idealistic propaganda is charming; probably the frankness is the only feature of it that is at all new.

There was a bit of newspaper verse published not so very long ago, in praise of Eve for her part in the fall of man: "I'm glad Eve ate the apple; I'm glad she took a chance"—or words to that effect. Anatole France relished the idea of the revolt of the angels. If we wished to follow this through very seriously, we might find ourselves confronted with an increasingly daring propaganda for devil-worship, with the watch-word, "Evil, be thou my good." We might expect some day to open our morning paper and find a cartoon with

Uncle Sam, as before, striding on through his enemies, and among the enemies a ridiculous figure labeled "Almighty God." In fact, that sort of thing has been done already, rather a long time ago, when Pontius Pilate wrote the head-line, and the cartoon was done in flesh and blood; it set many people to wagging their heads.

We were told, when young, that one could drop "the churches" and still keep morals; later, that one could drop Christ and still keep morals. But now there is much to indicate that, at the present time anyway, dropping morals follows closely upon dropping Christianity. For with idealism and altruism pilloried, it is hard to see what decent respect for morals can be left. In morality (of course in philosophy the terms have other meanings) idealism rightly means that we have some ideas of living better than we actually do live, and we believe we should shape our conduct according to those ideas of a life better than the actual present. One would think nothing could be more absolutely, unimpeachably right than idealism; but no, it is impeached every day. Altruism simply means an understanding respect for other persons as centers of interest, just as valid centers of interest as we are. Surely unselfishness would seem to have an assured claim to respect; but no, altruism is jostled about quite disrespectfully. There is, then, a pretty steady anti-goodness propaganda. It is baleful, sinister, and devastating, and we view it with alarm. If we could draw, we could make a good cartoon or two on the other side.

WHAT has brought idealism into disgrace is that it is not realism; ideals in morals are despicable because they are not real; they are not effective or successful. But there is an amazing quantity of good ideals that at first were not actually effective, but have later become so—they have realized themselves. Even as prosaic a matter as the credit-system in business will serve as an instance. The name "idealism" is given by each age to those good ideas which have not yet gotten into power. Naturally they are lacking in effectiveness so far. When they do get into power, they become the "realism" of the later day. Whatever good there is in the realism of the present is a justification (is it not?) of the idealism of the past, and so, indirectly, of idealism generally.

• Maybe it is idle to hope to reinstate idealism, altru-

ism, and the like, in the good graces of the man who thinks what the newspapers think. Absurd as it may be, these names, as names, have been soiled and damaged, like the word "victuals." We shiver a little at the mention of victuals; but we still highly approve of food. The good, sound meaning beneath the words will continually reassert itself, never fear; though it may have to invest in a new suit of clothes. It will reassert itself so long as it is vital enough to produce reality. There is an idealism that thinks and wishes, but does not will or act. That is what the practical man of affairs detests—an idealism that does no work, and does not even try to do work. One kind of hot-bed for this species of growth—it is a fungoid growth, essentially parasitic—is a church on a Sunday morning. High ideals are preached by the minister and contemplated by the congregation; Sunday states of mind revolve often in an orbit of their own, without breaking out into Monday and the outdoor world. It is too dreadfully easy for the clergyman to lay aside those ideals when he lays aside his vestments and his sanctuary voice, and for the layman to leave them with his Prayer Book and Hymnal in his pew. It is also dreadfully easy for the politician to work up idealistic speeches, and to stop the idealism when he stops his oratory. All that, of course, is an old, old story, because psychology, like history, repeats itself. To break the chain of inhibition, and, as William James says, never to let an inspiring ideal or generous feeling simply rest or go round and round inside the mind without coming out in some overt act, however small—that is what idealism needs, to redeem it from being dreamy and sentimental, or feebly acquiescent in present evil while it thinks high thoughts about the good that might be. So what people really hate when they curse idealism may be only the negative and inactive idealism.

THERE is joy and consolation in another guess at what the anti-idealists, anti-altruists, and anti-goodness crusaders generally may mean. It is possible that they resent idealism because they resent everything that is pretentious, sententious, pompous, impressively and oppressively solemn. Chesterton has been most unmerciful to the type of solemn statesman: the more solemnity, the less sincerity, he thinks; and he has, one would suppose, made it quite impossible for this type of portentous impressiveness any longer to fool all the people all the time. P. G. Wodehouse is likewise to be blessed, for he has revealed to us our own hearts, and shown us that we do not, after all, thoroughly like or believe in the man of the grand style, the earnest believer in his own dominating greatness, even when efficient and successful.

"Derek Underhill sat down at the table. He was a strikingly handsome man, with a strong, forceful face, dark, lean, and cleanly shaven. He was one of those men whom a stranger would instinctively pick out of a crowd as worthy of note. His only defect was that his heavy eyebrows gave him at times an expression which was a little forbidding. Women, however, had never been repelled by it. He was very popular with women, not quite so popular with men—always excepting Freddie Rooke, who worshipped him. . . . Derek had done the most amazing thing since leaving school. He had had a brilliant career at Oxford, and now, in the House of Commons, was already looked upon by the leaders of his party as one to be watched and encouraged. He played polo superlatively well, and was a fine shot."

Now this character turns out to be neither the hero nor the heavy villain of the book (*The Little Warrior*) but just one of those who do not matter. And if we like Wodehouse, that is at least partly because his nicest people are not impressive and do not take themselves too seriously.

It may be true, then, that what the man on the

street sneers at when he says "idealism," "altruism," "goodness," is after all more the pretension to these things than the things themselves. Idealists do sometimes gloom around with an awfully momentous air. We do not feel that this is all there is to it; there is some hatred of idealism in its real essence, and this hatred is expressed with naïve frankness; there is a withering cynicism all about us.

But some of it is a saving cynicism.

THERE has come to our attention a recent letter from the rector of a large parish, voicing his objection to many of the methods now being used in order that the Program of missionary work adopted by General Convention may be carried out, particularly

Spiritualized
Tax-gathering

as to the assignment of quotas to the parishes.

He seems to feel that any effort to persuade the congregations to meet the quota assigned, interferes, or at least is inconsistent, with the spiritual life of the parish. He recalls that the primary concern of the Church is a spiritual one, that our congregations come together to worship, and that our clergy are trained to be priests and pastors and preachers and not tax gatherers.

He is right and he is also wrong. It is true that the primary concern of the Church is a spiritual one. It is to make known to all the world the one God as revealed in His Son, and to lead not one congregation but the whole world to bow before Him in worship. This is a work which requires an enormous amount of power if it is to be successful, and human power is totally inadequate to the accomplishment of this task. But the divine power works through human agencies, and to bring this divine power to human beings, we must use the ordained means of worship, prayer, and sacraments.

So long as a parish church and its services are looked upon only as a means whereby the individual members may gratify their spiritual needs, so long is that parish doomed to fail. Worship itself becomes an act of pure selfishness. One cannot conceive of Almighty God being pleased with what is selfishly offered.

A religious life that is purely cultural can never survive. The great difference between dead things and live things is that the dead gradually disintegrate, while the live reproduce themselves in endless succession. When Christianity stops producing Christians, then Christianity comes to an end, for it is dead.

We quite agree with the writer of the letter that many of our clergy are not trained along these lines; but it is high time that they should be so trained. "Tax gathering" may really be one of the spiritual duties which rest upon the priest, if only it be rightly understood.

IT IS reassuring to observe how widespread in New York is the support given to Bishop Manning in raising the fund for the completion of the Cathedral. It shows that the conception of a magnificent testimony in stone to Almighty God is one that appeals

The New York Cathedral to great numbers of people. We have recently observed sympathetic editorials in the *World* and the *Herald-Tribune*; very likely similar expressions have appeared in some of the other daily papers.

And the "community drive" for the purpose is even more reassuring. It shows that there is an underlying spiritual consciousness in many places where it might not have been suspected. Bishop Manning's hope "that some part of the Cathedral might be built by those in-

terested in sports and recreations and identified with those important interests in life," his desire "to see the steel men, the grocers, the clothing trades, the actors, the musicians, the artists, the writers, the physicians, and the men of science all having their distinctive share and place in it," are having a significant response. The "people" are showing their interest, that the Cathedral may be, in reality, a "house of prayer for all people."

It is not easy to transmute the spirit of the age into a Cathedral-building enthusiasm. Even more than it is a building, the Cathedral is, and must be, an institution, and the hopeful sign is that this seems to be recognized. A building, however impressive, that should be only a building, the equivalent of the Washington monument, would be a sorry spectacle as a religious memorial. It is a living organism that must give life to it. *The Church* must permeate its every stone and speak through each column and mosaic and picture. The Cathedral must be vibrant with spiritual life.

Such is the conception that Bishop Manning has presented to the imagination of New York. Earnestly do we hope that the movement may be crowned with abundant success.

MUCH good is being done by the annual circulation in parishes of the *Churchman's Kalendar of Daily Bible Readings*, issued at a nominal price by the National Council and prepared by a committee of which Bishop Ferris is chairman. The 1925 *Kalendar* is—wisely, in our judgment—content to suggest a single course of Bible readings instead of three courses as previously. The suggested daily readings are grouped around a theme suggested by the Sunday collect, and developed in seven aspects for the days of the week. It is evident that great care has been devoted to the matter and the work seems exceptionally well done.

The greatest need of the American people today is for religion in the home. We are not at all sure that our own Church people could be picked out as excelling in making provision for this need. Out of the homes where God's name is honored, where the fires of devotion are kept burning on the Family Altar, where the Bible is an open Book and its precepts are made the rule of Life, out of such homes come the men and women on whom rest the responsibility for and the hope of the future of our land. How many homes represented in our Church have a daily recognition of God in the Home? How many persons have formed the habit of reading the Bible each day, and giving a brief time to meditation on what they have read, with the resolve to practise during the day some precept upon which they have meditated? To ask these questions is only to bring out and emphasize the wide-spread neglect of corporate family prayer and the general dis-use into which Bible reading has fallen.

The National Council is wisely trying to call our people back to a regular practice of Bible reading as a stimulus to personal devotion. The provision of this *Kalendar* is a great help to that end.

ACKNOWLEDGMENTS

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THY PATIENCE

Ah, Thou, sweet my Lord, how couldst Thou so long love me,
And I so rebellious, so wilful, unlovely!
Thou, loving me, wounded by all my self-loving,
Still waiting in patience to show me Thy Beauty,
The Quiet of Soul that is like a spring twilight,
The Courage of Soul like a trumpet in battle,
The Rapture of Soul like a lover's first greeting—
And yet so surpassing—so wholly excelling—
That Quiet and Courage and Rapture commingle,
And I am possessed and obsessed by Thy Sweetness!

GAIL HAMMOND.

THE CHURCH WORLD-WIDE

SPEAKING ON the above title at the late English Church Congress, Lord Hugh Cecil, M. P., said that the Catholic character of the Christian Church was an essential feature in its Divine aspect, and that the neglect or forgetfulness of this world-wide side of the Church had, in fact, brought both upon the Church and the world great calamities. The evils of excessive devotion to nationalism were coming to be very generally recognized. They saw now that in the Nineteenth Century people went a great deal too far in their unrestrained devotion to the idea of nationality. It was nationalism which caused the Great War.

"We have paid a very great price," Lord Hugh Cecil continued, "for the loss of loyalty to Catholicism. If we had believed in a world-wide Church, as we ought to have done; if there had been real devotion to it there would have been a greater counterbalance against an excess of nationalism. How much more vigor, too, would have been given to the admirable efforts which are being made to set up machinery for securing peace! Supposing there had been a great ecclesiastical movement throughout the whole Catholic Church, acting as one body in support of what is being done at Geneva. How much better the atmosphere would have been if the matter could have been removed out of the purely technical and diplomatic sphere in which it lies! It is becoming essential that we should recognize that there is a vast blemish lying on our Christian life owing to the divisions of Christendom. (Cheers.) We must not sit down and be content with our Church because it is English, and because, to a large extent, it satisfies our peculiar English and insular habits.

"We ought at once to apply what may be called Catholic principles both to the problems of polities and to the problems of our own Church life. To the problems of polities in this sense; we ought definitely to teach the world that to draw moral distinctions between one nationality and another is un-Christian, just as slavery is, and for the same reason. To say that we have one duty to our fellow subjects and a different duty to foreigners is contrary to the Christian religion. I greatly doubt whether all our laws in regard to aliens could stand the test suggested by that principle. I am sure that the habitual point of view both of politicians and their supporters throughout the country does not really conform to the Christian standard.

"One of the things we must do is to insist that because Christianity is catholic there must be one system of moral obligation between all Christian people. We ought at the same time to apply this thought to our own Church life at home. We ought to feel how very grave is the responsibility upon us if we destroy the usefulness of the Church of England as a means of promoting Christian reunion throughout the Catholic Church by our own disagreements and disputes. How can we talk of Christian reunion or recognize the enormous benefit it would be to the Church of the world if we are not really laboring in all sincerity to make unity within our own community as real and vital and loyal as it can be made? The movement towards Catholicism, towards realized loyalty to a world-wide Church, must imply a passion for Christian reunion and for heartfelt unity in the Church of England itself." —London Times.

DAILY BIBLE STUDIES

Edited by the Rev. Stanley Brown-Serman

THEME OF THE WEEK'S READINGS:

KNOWLEDGE AND GRACE

January 11: First Sunday after Epiphany

KNOWLEDGE OF GOD'S PROTECTION

READ Deuteronomy 33:24-29.

WHEN we have learned that God cares for the individual, that His love and protection are always given to him, and that God is always present with him, not only in those moments which we call religious, but in every experience of life, we have entered into the heart of the glowing faith of the Bible. Nothing but the faith in God as personal—that is, of God as capable and desirous of maintaining relationships of sympathy and love with us, and with every one of us separately—can give us confidence in the face of the many facts which speak to us of the severity, and even ruthlessness of nature. It is this faith which is constantly reiterated in the Bible from beginning to end. "Underneath are the everlasting arms" breathes the same triumphant confidence in God's power to protect and sustain which we find in the teaching of our Lord when He told us that God's character is best expressed in the name Father.

January 12

KNOWLEDGE OF GOD'S REQUIREMENTS

READ Micah 6:1-8.

IF the Old Testament taught God as a God whose love and care could always be relied upon, it never for a moment allowed men to entertain the sentimental estimate of His Fatherhood which makes him tolerant of wrong-doing, or less exacting in His moral demands. In fact, the very prophets who proclaimed the greatness and the wonder of the Divine love were those who presented God as inexorably righteous, and rigorous in His requirements that men should be righteous also. Their enlarged estimate of God's character issued in a truer sense of the nature of the moral life. A god less steadfast in his relations to his people, and less devoted to their true well-being could be satisfied with formal worship, lip service, and casual sacrifice, but a God whose nature was love, required, above all things, that love be exemplified in the lives of His people.

January 13

MY FATHER'S BUSINESS

READ St. Luke 2:41-52.

A PERSONAL God is a God with a plan for His world, and a part in that plan for every creature. We can only allow ourselves at any moment to yield to the feeling of purposelessness in life by the surrender of our belief in the moral will of God. We cannot be content to drift, satisfied with the moment, or with what we are at the moment, for that is to confess that God really purposed nothing for our lives at all. That is equally a denial of a moral God. If the God of our faith exists at all He has a business which it is our supreme duty and happiness to discover. Doubtless most of the aimlessness, the ineffectiveness, of much of modern life, and even its disquiet and unhappiness, rise from the fact that we have lost the sense that there is a will of God which must be recognized and followed. "To do Thy will, O God," is not a motive as strong with us as it was with our fathers.

January 14

KNOWLEDGE OF GOD'S HOLINESS

READ Revelation 4:1-11.

WE hear it said sometimes by some one, in justification of his disregard of worship, that he can find God in nature, and that he does not need the approach to God through

prayer or worship; he finds nothing in the faith in a personal God which is not given him in the sublimity and the perfection of nature. But goodness is the attribute of personality, and only imaginatively can he transfer its qualities to the non-personal. One must think and will to be good. It was, in fact, as, in the Scriptures, the sense of the love of God was deepened, and God was conceived as Will and Purpose, that man discovered in himself the capacity for the highest reverence of the good. "Holy, Holy, Holy," is the tribute of love and wonder which only God in the beauty of His holiness, can draw from man.

January 15

NOT AS THE OFFENCE

READ Romans 5:14-21.

NOT as the offence." That is just what we can never say about nature. There the penalty is exacted to the last degree. There is no forgiveness, no pity, and, apparently, no sympathy. Ignorance is requited as sternly as wilfulness. It is only love that can make allowance, only generosity that can forgive. God is Love. He gives His grace in time of need, grace which is His favor which we so little merit. Strike out from our belief God's personality, His love, His will to redeem, His knowledge of our weakness, and we are the victims of our folly and our mistakes. There is, apart from God, no help and no redress. "But with Him there is abundant mercy." "I will abundantly pardon."

January 16

PROGRESS IN GOD'S GRACE

READ Hebrews 6:1-12.

GRACE is not merely God's unmerited favor which secures His forgiveness and His redeeming power; it is the strength which He gives us for our better living. How often it is that we think we have fulfilled God's purpose when we have gotten rid of the sin, or have kept ourselves free from overt fault. We are content with a negative life, generous neither in sin nor goodness. But God is not satisfied. He has no patience with our pallid, lukewarm, characterless living. He sets before us an adventure in holiness; bids us think of generous actions, graceful virtues, and fine relationships of courtesy and sympathy. "Go on unto perfection." A hard requirement! But even for that task God provides the impulse and the power. He gives us the strength and guidance of His Spirit. Christian moral living is specifically the fruit of the Holy Spirit; it is more than goodness; it is goodness plus beauty and loveableness.

January 17

BY GRACE YE ARE SAVED

READ Ephesians 2:1-10.

THE purpose of grace is man's salvation. What is salvation? In the literal meaning of the word it is being made whole, freed from those sins which disrupt and destroy the life, and developed in all departments of the being, so that life exercises its full and proper function. Is it not true that God, in trying to save us, is trying to clothe us with the manhood which is rightly ours? He sees sin destroying our life, and robbing it of its proper heritage, and He works with all His powers to prevent the loss. He sees us helpless, stumbling, and inadequate, always falling short, constantly missing our aim, and He sends His grace to help us. What we contemplate is our natural life raised to its highest power; what God proposes is our life spiritualized and transformed. We cannot gain God's spiritual end with our natural powers. This wholeness is beyond us. We need His grace, or we shall never reach this spiritual wholeness at all.

The Art of Symbolism in Gothic Architecture

By Oliver Hoyem

MODERN revival of the art of symbolic interpretation is apparent in the work of sculptors at the National Cathedral now building in Washington and in the plans for a more comprehensive scheme of Christian symbolism than exists in any American Cathedral.

The finished product will be the work of many hands and minds. Clergy, architects, builders, modelers, and sculptors will contribute their ideas and technique. It will be difficult to segregate individual glory, to identify the Christopher Wrens, but that is not essential, for in the Cathedral tradition the aim is always to build to the glory of God.

As an initiative force in art, religion was stronger in the past than now. The time has passed when all education, all artistic interpretation, centered around the Cathedral with which they began. Americans are not, perhaps, willing to consider seriously the influence upon art of Cathedrals because there have been no outstanding Cathedrals in the United States. The center of artistic appreciation in the United States is still the home.

Yet as an agency for expressing in lasting and monumental form the nation's religious faith the Cathedral has no substitute, and to do this in the most artistic manner possible is the aim of the Washington Cathedral. The philosopher projects his religious ideals in contemplation and translates them in word symbols. The artist communicates his ideas by pictorial symbols in sculpture, painting, and architecture. In Cathedral figure sculpture the tradition of centuries of religious experience has developed an art somewhat unique in its modes of expression. Physical beauty, the ideal of the Greeks, is not the motif of Gothic religious art. The spiritual message is of primary importance; spiritual grace and beauty the ideal.

To understand what part symbolism plays in modern religious expression one must go to the Old Testament. The symbolism of the Jews was one of the most striking features of their religion. A mystical significance was given even to the stones in the breastplates. The Flood, the Ark, the Manna, and the Stricken Rock became symbols. The principal doctrines of Christianity set forth by Jewish leaders became a mine of symbolism which the Christian Fathers adapted. The New Testament is richer in symbolic values, ending in the Revelation in one continued symbolic poem.

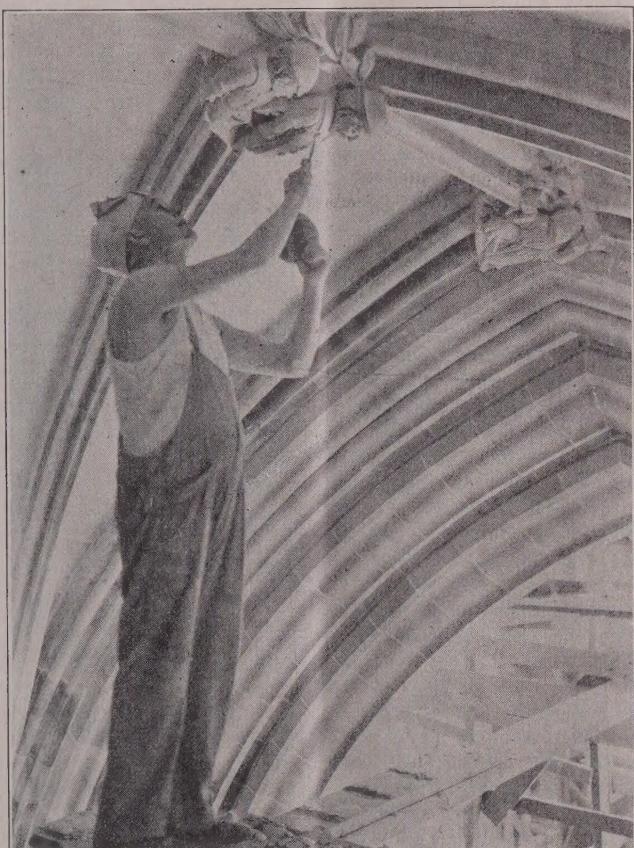
Architecture also has its figurative adaptations. The foundation is the Rock of Ages. Lime is fervent charity. Water is an emblem of the Spirit. The four walls are the Evangelists or the four cardinal virtues. The towers are the preachers. The glass windows are the Holy Scriptures. The lattice work represents the prophets. The door of the church is Christ. The piers are Bishops and Doctors.

Certain symbolic expressions belong to all peoples. The language of flowers illustrates this point. The possibilities of symbolic representation in stone are infinite. Its study is essential to the background of the artist who would work for Cathedrals and churches.

Gothic lavishes exquisite sculptural detail in places where the eye must be raised to look for it. The general effect of the design is not lost by ornate and superficial adornment. Its subtleties are a decided contrast to much of our modern architecture in which every element of merit is made as conspicuous

as a false mantelpiece. But of course a Cathedral is designed as a place in which to linger, to observe, and to attune oneself to the infinite. The longer one lingers the greater the delight in fresh details. A finished Cathedral teaches by its art that the beauty of God cannot be comprehended in a glance, and the vaulting bosses are a vital part of this lesson.

Sculptured ceilings five hundred feet long east and west, and two hundred and fifteen feet across at the transepts will greet the visitor to Washington Cathedral five years hence. One thousand vaulting bosses will tell the story of Christianity. Even the heroic figures on five-ton stones will not reveal all their detail when viewed from the main floor of the nave ninety-three feet below. To tell a message at that distance there must at times be exaggerations of face and figure. A saint may drape himself around a boss in a miraculous manner in order that the person looking from far below may see all of him in one glance. Even such liberties toward saints



SCULPTOR, IN THE NATIONAL CATHEDRAL, WASHINGTON,
AT WORK ON VAULTING BOSS OF THEFT

may be excused in the cause of art.

The Nicene and Apostles' Creeds will be the primary theme for the principal bosses in the nave vaulting. Each boss will represent an individual thought, ending in the apse in the east with a symbol of the gates of Heaven to represent "the life of the world to come." Subsidiary bosses will be ornamented with the emblems of the Apostles, the symbols of the Fathers of the early Church, the nine orders of angels, from seraphim and cherubim to archangels, and other groups of symbols. Volumes have been written on Christian symbolism, but now volumes will be carved in stone. Carved bosses have been a part of churches in the United States heretofore, but they have been purely decorative, the themes consisting mainly of plant forms based upon Fourteenth and Fifteenth Century examples. This will be the first time in American church architecture that a scheme of symbolism utilizing human figures has been used in vaulting bosses. The plan accepted by the Chapter of Washington Cathedral represents much research work by the Cathedral clergy, by Frohman, Robb, and Little, architects, and by Cram and Ferguson, consulting architects.

This summer a group of sculptors and carvers, under Lu-

aldi, Incorporated, of Cambridge, transformed to the limestone vaults of the completed choir aisles the first of the designs for the bosses. Now for the first time can be seen the sculptured stones. Drawing and plaster models have been until now the sole means of illustrating the Cathedral scheme. The finished product is always more convincing than the model. Among the symbolic figures of the choir aisles are the Sacraments of the Church and the Seven Gifts of the Holy Spirit. Symbolizing the sacraments there is in the first bay of the north aisle a central boss showing the chalice and paten of the Holy Communion surrounded by other bosses of the sacred monograms, the Sheaf of Wheat, and the Cluster of Grapes. For the Sacrament of Order there is in the third bay of the north aisle a central boss depicting the Descent of the Spirit at Pentecost, and supporting the representation of order are six other bosses representing Aaron's Rod, Phineas with the incense, Samuel warning Eli, the mitre and crozier, and the open Bible.

The poor weak mortal should, of course, be inspired by the next grouping of the choir aisle bosses, the seven gifts of the Holy Spirit, illustrated by saints who symbolize the virtues. But it is probably human nature to be more intrigued by the scheme of depicting the opposing vices. So we linger in the second bay of the north aisle where penance is the central theme, symbolized by the delivery of the keys to Peter by our Lord, because around it are bosses depicting Pride, Envy, Anger, Covetousness, Gluttony, Lust, and Sloth. Pride is caught in the act of falling. A poorly dressed youth looks longingly upon the fur coat of a modern Babbitt. Anger flails the Cathedral vaulting with clenched fists. There is enough stony evidence to convict a covetous youth of larceny from the person. A glutton forgets his book of etiquette and gnaws a hambone handily, one arm affectionately encircling a bottle. Fires of passion consume a man and woman entwined with the serpent of Lust. Sloth is represented by a gardener asleep with the weeds of poison ivy growing rampant around him. Modern clothes help us to identify these figures as acquaintances, and we turn virtuously to more spiritual subjects.

Four of the seven gifts of the Holy Spirit—Strength, Knowledge, Godliness, and Holy Fear—are recorded in the south choir aisle. Wisdom, Understanding, and Counsel will go into the bays included in the next construction. Strength is represented by Jacob wrestling with the Angel; and St. George, St. Stephen, and St. Alban help to symbolize it. St. Sebastian symbolizes Fortitude.

The Venerable Bede looking up from a book of prayer on a prayer desk symbolizes Knowledge and Godliness. The cross is faith, the anchor is hope, the heart is love. Holy Fear, the theme of the first bay in the south aisle, is symbolized by the six-winged seraph of Ezekiel. One boss shows Moses taking off his shoes in front of the burning bush. Another pictures the woman who wiped Christ's feet with the hair of her head. A third reveals Isaiah and the angel with the burning coal. Mary of Bethany with the alabaster box and Mary Magdalene at the Resurrection are included. St. John falling on his face in Revelation completes the group.

The sculpture work done is only a beginning. In the sixty-seven and a half acres of the Close is a wealth of trees, shrubbery, plants, and flowers which will be carved in the Cathedral structure, just as the border of the reredos of the Bethlehem Chapel is patterned after the Glastonbury Thorn which grows on Mount Saint Alban and blooms at Christmas. Even poison ivy will have its place as a garland around the neck of a gargoyle representing Evil. Bees, ants, butterflies, and other insect life, birds, and squirrels, will be carved in the stones or in the wood of the choir stalls. All will have a symbolic significance.

Compared with the nudes of Greece, Gothic figures may seem prosaic unless one appreciates the ideal of the Christian builders of the Middle Ages; ideals adapted to the building of a modern Washington Cathedral.

Greek art is full of sex. The Gothic cathedral builders regarded chastity as a fundamental part of the teaching of Christ. They expressed it by making their figures spiritual. Forms of both men and women are usually draped. Thoughtfulness of expression was aimed at; sexual appeal was avoided.

As A. Kingsley Porter says in *Beyond Architecture*, "When forced by the nature of their subject to depict the nude, as in the cycles of Adam and Eve and the last Judgment, the

medieval sculptors invariably contrive to deprive their figures of all sensual suggestion . . . Yet he would be a bold critic who would dare pronounce that any naturalistic figure ever produced in the golden age of the Renaissance was absolutely less lovely, possessed more grace or sweep of line, more charm, greater dignity, higher decorative significance."

Consequently, the figure sculpture in Washington Cathedral is not sensuous. It does not suggest Rodin except for Rodin's Thinker. It is intended as a guide to thought on a higher plane, contemplation of the infinite provoked by familiar symbols. It confirms the statement made repeatedly that Gothic is the most intellectual of Architectures.

To complete the contrast with Greek art one must add the thought that Greek architecture was really a frame for the Greek sculptures. In Gothic the sculpture is subordinated to the architecture. One can, then, in the light of tradition, understand the builders of Washington Cathedral when they stress the beauty and proportions of the architecture as a "witness to Christ in the Capital of the Nation," and "a House of Prayer for all People." The figures on the bosses must serve a definite subordinate purpose. They are only a part of a great intellectual scheme. But they help the individual to appreciate the greatness of the Cathedral enterprise and its wonderful variety of detail. The modern materialist may pass it by in favor of more obvious things. Its subtleties will remain a perpetual joy to the initiated.

THE INFLUENCE OF THE CATHEDRAL

DR. ERNEST DEWITT BURTON, President of the University of Chicago, made a study of the English Cathedrals, on a recent trip abroad. He says, in the *Chicago Daily News*:

"As I went from town to town and saw those great monuments of English religion and English history, the Cathedrals, there grew upon me the impression that they must exert a really very strong influence on the minds of the people.

"In considering, from the point of view of religion, the influence of the Cathedrals, I reasoned partly from two observed facts: That the Cathedrals are thronged with worshippers at the hours of service; and that nearly all the Cathedrals were raising money for those repairs necessary to buildings so extensive, and were, in fact, receiving considerable sums.

"I felt that this great number of splendid architectural monuments, surpassing in beauty and dignity everything else of an architectural character, must insensibly impress the youthful and the unthinking that religion is an essential element of national life.

"The conviction which gradually impresses one is that it is worth while for America to build for a long future . . . we ought to build thoughtfully in the light of our own experience and that of others. I believe also that the time has come to build energetically, in order that, in an immediate future so fraught with great possibilities of good and evil, we may render our largest possible service."

"COME"

Come unto Me! the Saviour saith:

And I will give thee joy for tears;

I'll pour My spirit in thy life

And that shall still thy doubts and fears.

Oft when thy heart unquiet lies,

And burdens seem too hard to bear,

My grace shall all-sufficient prove

To lighten every cross and care.

Be not afraid to trust My love;

The world will wane, ere long decline,

But changeless is the love I give—

Eternal as the years is Mine.

Before thy life has longer grown

Make Me thy Shepherd, no more roam;

Yea, take My hand and share at last

The blessings of My Father's Home.

CHARLES S. HURT.

YOUR HAPPINESS is in your own hands, not in the hands of others; if you choose to be happy you can. If you do not find sunshine in life, you go a long way to wrapping other people's lives in cloud. Suffer you must, for you are human, but suffer well and wisely you ought, for you are a Christian.—W. J. Knox Little.

Personality in Politics

By Clinton Rogers Woodruff

THAT is the happy title of a book¹ from the pen of my long time friend, Dr. William Bennett Munro, who, for nearly a generation, has taught municipal government at Harvard, and whose text books are by many of us regarded as standards. In this new contribution he gives us thoughtful observations of an experienced observer on reformers, bosses, and leaders. Some idea of his style and treatment may be gathered from the opening paragraph of his chapter on The Boss in Politics:

"The boss in politics," said Roosevelt, "is just like any other kind of boss." His business is to get the job done, and he adapts his means to that end. We are accustomed to think of rings and bosses as American inventions, but this is far from being the case. The names are of American origin, but the institutions are as old as the science of politics. We know that there were political bosses in ancient Athens, and a recent writer has told us something about bosses in republican Rome. What the Romans called a 'triumvirate' we would call a 'ring' nowadays. Caesar, Crassus, and Pompey were not widely different in their ideals and methods from Tweed, Connolly, and Sweeney."

Not many think of bosses in this way. Most people speak of them as if they were a modern American invention and as if we were specially handicapped by their intrusion into our public affairs. That we are handicapped is perhaps true, but we are no more so than our predecessors. The medieval cities had their bosses by the score, as anyone who knows their history can attest. Machiavelli, in the ninth chapter of his amazing essay on the art of government, has a good deal to say about the man who accumulates power, not by virtue alone, but "by a lucky sort of craft." "There are many ways of insinuating with the people," he says, "and they vary according to the diversity of the subject." If, however, the ruler of men be able to command, he continues, "and be a man of courage not dejected in adversity, nor deficient in his other preparation, but keeps up the spirits of his people by his own valor and conduct, he shall never be deserted by them nor find his foundations laid in a wrong place." What better advice, Munro asks, could one offer to the political boss of today?

Simon de Montfort, who has gained immortality as the Father of the House of Commons, the Professor points out, was a boss of the steam-roller type. "He packed the caucus by filling the House of Commons with members who, according to the customs of the realm, had no right to be there. Sir Robert Walpole was probably the most notorious of English political bosses, although the younger Pitt ran him a close second. Walpole held himself in power by resorting to every device in the repertory of bossism; there is no trick known to 'the hinky-dinks' of today that he did not utilize. And if anyone desires to study a consummate piece of bossism unashamed, he need only turn to Pitt's manipulation of the Irish Union in 1800."

Such frank, outspoken discussion is refreshing and will, I am sure, clear away many of the vagaries that have gathered around our political discussions. A straightforward effort is made to understand why bosses so often succeed and why reformers so often fail.

PROF. MUNRO'S discussion of leadership is to be contrasted with Professor Irving Babbitt's in his *Democracy and Leadership*.² Believing that democracy, indeed civilization itself, is in great danger, he insists that it will have to be judged like other forms of government, by the quality of its leadership. He, however, believes that the American trend, if it is not checked, will be fatal to personal liberty and will lead ultimately to what he calls a decadent imperialism. Our failure to deal adequately with the problem of leadership he believes to be due to our education, especially our higher education, where ethical standards, he asserts, have been undermined by various utilitarian and sentimental tendencies. The argument joins at this point with the plea he has made in his

previous volumes for a positive and critical humanism, overlooking, however, as always, the positive influences of Christianity and the steady progress towards higher standards of conduct.

Professor Babbitt, however, does an important service in emphasizing the complexity of life. He points out that, when studied with any degree of thoroughness, "the economic problem will be found to run into the political problem, the political problem in turn into the philosophical problem, and the philosophical problem itself to be almost indissolubly bound up at last with the religious problem."

This thoughtful volume is less of a contribution to the personal side of politics than Munro's, but, in so far as economic, political, philosophical, and religious influences find their expression in personality, it is entitled to attention in this connection. It is one of the encouraging products of the present day, as indeed is the increasing list of books dealing with politics and especially with bosses, one of which, entitled *Behind the Scenes in Politics: A Confession*,³ affords an insight into the ways and means by which candidates are selected and nominated and elected. In an easy, picturesque style all this and more is revealed by a man who is anonymous, but who appears to be a most experienced campaign manager and who seems to have helped to make not only senators and governors, but presidents of the United States.

By clever description, by means of a humorous story or incident, or by a shrewd comment on the foibles and weakness of human nature, or by pen pictures of leading statesmen, an observer explains how General Wood, Hughes, and Roosevelt (the last time) defeated themselves; why Wilson and Harding won; how rich reformers are flattered into donating huge sums of money; what kind of wives make or unmake successful statesmen; and a host of other inside facts that are as informing as they are interesting.

It is always difficult to determine just how accurate a book of this kind is, because it deals with inside information, and it is not easy to determine what the inside facts are, but it would seem to justify the publishers' claims that it is "an illuminating book of the drama that is acted behind the scenes in American politics, with a penetrating insight into the careers and the methods of some American statesmen."

Of course, the *Confession* is not to be included in the same class as Munro's book, which is a thoughtful, academic study, although popularly told; nor is to be mentioned in the same breath with Babbitt's, which is a deeply philosophical study of fundamentals. Nevertheless, it is helpful to have the views of a man who knows as much about politics as this one does, and who so clearly discloses the human or personal element. As Charles Willis Thompson has so sagely pointed out, there are few politicians who understand the merit of sanity and common sense. It has been demonstrated over and over again that talking for Buncombe County is no permanent medicine for success. Only a few people, however, realize this great truth.

Of all the persons who quote Lincoln's famous saying, hardly a baker's dozen at any one time lay the proper emphasis on that part of it which reads, "You can fool all of the people some of the time." So you can. The tendency of most of those who quote him is to lay all the emphasis on the latter part of the sentence. The real player of the game, however, looks far enough ahead to realize that, if he wants to build securely, he cannot stop with a five or ten year success. Hiram Johnson, in Mr. Thompson's opinion, is the greatest living illustration of the truth of the first third of Lincoln's saying. Our anonymous author is one of those able to look ahead. He knows, as Mr. Taggart, for example, knows, that common sense is at the root of permanent success in politics, and that to make a go of it one has to keep his feet on the ground. "That is the great lesson of this shrewd book," Mr. Thompson very properly declares. It can be read as a contribution to per-

¹ Published by the Macmillan Co.

² Boston: Houghton Mifflin Co.

³ Published by E. P. Dutton & Co.

sonality in politics, or as a way to pass a few hours profitably, but it must be regarded as a substantial contribution to that subject which was so frequently emphasized during President Coolidge's campaign: common sense—and in this connection the chapter on Goose Stuffing is particularly to be commended.

THE Political Novel⁴ is another book not to be classed as academic, but which is well worth reading in any study of personality in politics. Written by Morris Edmund Speare, of the University of Maryland, it is a fresh and vital interpretation of English prose fiction of the Nineteenth Century and after, so far as it deals with politics both here and in England. Much space is given to Disraeli. Other authors dealt with are Anthony Trollope, George Eliot, George Meredith, Mrs. Humphrey Ward, H. G. Wells, Winston Churchill, and Upton Sinclair. It is illuminating as showing how much has been done through this medium to bring out political principles and to disclose human motives and shortcomings in political affairs. Men, as Dr. Speare points out, need not so much to be informed as to be reminded, and, as in our own time the average man shows a most extraordinary interest in matters political, it is highly encouraging to have skilful arts make so much of politics and politicians.

The chapters on Paul Leicester Ford, whose *The Honorable Peter Stirling* is the history of a political boss; on Winston Churchill, whose *Coniston* is a searching study of the use of the boss system in American politics, and whose *Mr. Crewe's Career* may be called a searching study of a reformer—and I think I know who the original of Mr. Crewe was—; and on Henry Adams, whose *Democracy, An American Novel*, is a study of Washington politics a generation ago, are well worth reading in connection with any study of the subject expressed in my title. Surely, what Dr. Speare says in the chapter on Comparison and Conclusion is undoubtedly true. There has been no time when political life has been so much worth recording as now.

It is to be hoped that there will arise some truly great work of art that will give us that insight which only an artist can give into *Our Governmental Machine*,⁵ which Schuyler C. Wallace, of Columbia, gives us in academic fashion. He has done his work admirably. My friend Beard does not hesitate to say:

"I venture the suggestion that the most seasoned veterans in book reading will find something to their advantage in these pages.... It is woven around some of the liveliest themes engrossing the attention of scientific observers.... There is a great deal of humor in the book.... There are some passages on the role of third parties in American politics which can be read with profit by those who have devoted laborious years to the subject."

Mr. Wallace does not attempt to personalize this great problem of *Our Governmental Machine*, but some day the novelist will take this well told description and give us another important contribution to personality in politics.

IN Politics: *The Citizens' Business*,⁶ William Allen White, the famous editor of the Emporia *Gazette*, discusses the recent national conventions and the recent campaign in their bearing on important issues, both national and international. The party platforms, nominating and keynote speeches, and the more significant of the convention debates, are all included, with comments by Mr. White. His chapter on Invisible Government is especially worth reading, as he discusses "the extra-legal agencies that are becoming more and more a part of our real government."

Speaking of Mr. White, brings to mind his comments on the boss system in his recent volume on *The Editor and His People*:

"The boss system is a good system, or it would not exist. It is the best possible system for the present times and present conditions, because it is the absolute, inevitable product of the times. Some time the people may grow wiser and more capable of self-government than they are. Of course, they will. But until they do, the party (or boss) system will stand as the bulwark between the Constitution which grants the popular government and a people who seem to be incapable of enjoying the constitutional privileges. If they were capable of enjoying them the people would be strong enough to control these

privileges instead of surrendering them to party organization and the boss....

"But the boss is as much a part of the government in the United States today as the judiciary or executive or any constitutional institution. The bosses are chosen with care and with much wisdom by the people. The boss is a representative. The kind of boss indicates the kind of people a community has. The *Gazette* does not believe in being mealy-mouthed about the word boss. The boss is here. He bosses. Government comes down from the top; not up from the bottom: from the strong elements of civilization, not from the masses, who are often fickle, weak, or ignorant.

"The Topeka *Capital* pretends it doesn't believe in the boss system, but instead in the leader system. The difference is this: the boss you like is a leader; the leader you dislike is a boss. That's all there is to it."

There's personality for you!

VISIONS

FROM SOCRATES to Edison, every forward step taken by mankind through revolving centuries, every advance by humanity towards the ultimate goal, has been led by some valiant dreamer whose eyes were fixed upon the dawn. Moses, with dying eyes, saw a star that blazed in the Promised Land; the radiance of an eternal star led three wise men to the manger in Bethlehem; Kepler, announcing the laws of the unchanging spheres; Newton, watching the apple fall, each looked beyond, and into the future.

All men see visions; some men follow them. As the visible world is sustained by the invisible, so men, through all their trials and sins and sordid vocations, have been nourished by the beautiful visions of their solitary dreamers.

Prophet, poet, sculptor, painter, sage, these are the architects of the world that is possible. The world is beautiful because they have lived, without them, laboring humanity would despair.

The vision is worth just what it will bring. It has well been said that visions are the seedlings of realities. Your vision is the promise of what you shall one day be. The greatest achievement was at first and for a time a dream. Columbus cherished a vision of another world beyond the great waters, and he discovered it. And because of that discovery, which was at first a vision, there has been built the great American Republic, which is now a shining light to the old world.

Judson had a vision of Christian missionaries going into the heathen lands with the message of Christ, and he went; so today thousands are crossing over with the gospel of hope. Cherish your visions; cherish your ideals; cherish the music that stirs in your heart, and the beauty that forms in your mind, the loveliness that drapes your purest thoughts, for out of them will grow delightful conditions, for which the world will rise up and call you blessed.

If you will remain true to your vision, your world will eventually be built of such material. In the true sense to desire is to obtain; to aspire is to achieve. Jesus said: "Ask and ye shall receive." If that is true, and we believe it is, we should dream lofty dreams, for as we dream, so shall we become. Your vision, if it is ever the star by which your compass is set, it is the promise of what you shall one day be; and your ideal is the prophecy of what you shall one day give to others.

What we need today in our Churches is not champions of the past, but apostles of the future, men and women with a vision of the world as it ought to be. Then, by prayer and faithfulness to duty, by self-consecration and by sacrifice, we shall, some day, realize our vision.—Rev. Albert E. Ribour, D.D.

THE LIGHT OF PROMISE

Star, reset for all the ages
That shall cradle anxious men,
Seeking, as those ancient sages,
For the Babe of Bethlehem.

Lend your kindly light of promise
Till we see Him as He is,
And the sons of God awaken
To a likeness that is His.

Lift the sign above the symbol;
Light the God within the world;
Lead on, through life's superscription,
To the image of the Lord!

LILLA VASS SHEPHERD.

No pain, no palm; no thorn, no throne; no gall, no glory;
no cross, no crown.—W. Penn.

⁴ Published by the Oxford University Press, American Branch.

⁵ Published by Alfred A. Knopf, New York.

⁶ Published by the Macmillan Co.

Chaplains Needed for the Navy

By the Rev. E. O. Watson

Secretary of the General Committee on Army and Navy Chaplains, Federal Council of the Churches of Christ in America

MORE than a year ago, provision was made by the Bureau of Navigation to increase the number of Navy Chaplains from eighty-five to a hundred. There was, and is, great need in the Navy for more even than a hundred chaplains. One hundred chaplains would leave some fifteen stations without supply, but would fill nearly, if not all, the more important places.

An earnest call was issued in July and August last for the fifteen additional chaplains provided for. Since that time we have constantly stressed the demand for chaplains, even going so far as to address the Dean or the President of all of the larger theological seminaries of the country, asking for lists of ministers passing through the seminary for five years past who, in the judgment of the Dean, would make good chaplains. A number of names were furnished us and correspondence was entered into with them. Representatives of the chaplaincy visited a number of the general meetings of religious bodies during the past spring and summer, and presented the need for chaplains. The General Committee on Army and Navy Chaplains wrote to representatives of each denomination, stating the need, and urging coöperation in finding the men. A definite article on the need was sent out to the religious press, and releases were sent out showing quotas needed from the various denominations. Others were requested to write articles concerning the need. To date the net result of all this effort is that there are now exactly eighty-four Navy chaplains, one less than the number actively in service fifteen months ago.

This office wrote directly to many ministers asking if they were disposed to consider the Navy chaplaincy as a life work. From these and others, sixteen applications were received. Of these ten were approved by representatives of the Churches, three failed in physical examination, so that only seven new chaplains have been commissioned. The ecclesiastical affiliation of the seven is as follows: Baptist, North 2; Baptist, South, 2; Congregational, 1; Presbyterian, U. S. A., 1; and Roman Catholic, 1. Meantime, resignations, retirements, and death removed eight from the active service; Episcopal, 3, resigned; Roman Catholic, 3, resigned; Baptist, North 1, deceased; and Methodist Episcopal, South, 1, retired.

This is both surprising and painful: surprising in view of the great opportunity for service in the Navy chaplaincy; painful as we think of what the failure to respond means, on the one hand, to the men of the Navy, and, on the other, to the ministry and the Churches they represent.

ACH chaplain in the Navy on regular assignment has a parish with an average of approximately 1,200 men. Few pastors have as many men, and we dare say none has a better opportunity to reach every man of his parish. Within the compass of a battleship the chaplain may find at all times each and every one of his parishioners, or secure definite information concerning him. Sooner or later, he touches at the port of practically every country. The chaplain in the Navy has an unparalleled opportunity, not only to the men of the ship with whom he is so intimately associated, but a great misionary opportunity as he touches foreign ports. There is, too, opportunity for study, the broadening influence of travel, and intimate association with Navy officers, who are cultured men. In his work aboard ship the chaplain does not suffer from ungenerous denominational rivalries. In the regular ministry even a small parish in the country or country town has to meet the rivalry of half a dozen or more denominations. The chaplain aboard ship is the sole representative of the Christian ministry. Should the minister be away from the regular pastorate, whether for a long period or a short, there is no fear but that the Gospel will be preached and his parishioners have opportunity to hear it. Indeed too often the pastor's chief fear is that his people will hear too much from some rival denomination. On the other hand, if the battleship is without a chaplain,

there is no gospel preached and no spiritual ministry save of a purely voluntary character.

Again, while we would have no man come into the chaplaincy for mercenary reasons, ministers must live in order to carry on their work and they can carry on that work all the better if assured of a certain living and of adequate provision in case of breakdown, or upon retirement. The budget of the Bureau of Navigation shows that the average provision for chaplains for the next twelve months is approximately \$4,186 each for the year—a better average, we feel sure, than is afforded in what might be termed the middle, if not the upper tier of pastoral charges. Should one break down, or reach the age of retirement, under the law he is assured of three-fourths base-pay for the remainder of his life. The writer was born in the ministry nearly sixty years ago and entered it actively thirty-nine years ago. He has more than once been face to face with the problem, "What if my health gives way," and, now that he is within a few years of the legal age of retirement, it would be a comfort for him to know that in either contingency he might receive "to the end" three-fourths of his pay. He could easily plan a useful and happy old age of retirement on three-quarters of the requirement for active service. So, all in all, we are surprised in view of the opportunity also for effective service.

WE ARE pained, above all, that men of the Navy should be left without spiritual guidance. Sixteen stations averaging 1,200 men without spiritual ministry means that a total of approximately 19,000 young men of America engaged in the service of their country, representatives of homes of every part of the land, are without spiritual ministry. No argument of pacifist or militarist enters, or should enter, into this. It is a question of 19,000 American citizens, who have been taken from their homes to serve their country, being neglected by the Churches and allowed to go absolutely without the service of a Christian minister.

It is painful, too, to think that this failure to secure chaplains for the Navy may be due either to unwillingness on the part of the Churches to give their finest young men to this service, or, on the part of young ministers, to invest their lives in such service. It is true the Churches need these men for pastors. Some of our replies indicated that Church leaders would not recommend that young men enter the chaplaincy because there was such a great need at home. This is painful to think of because of the selfish spirit it would indicate, finally resulting in fatal consequences to the Churches themselves. The Church that pursues a policy of that sort has always dried up. Besides, the men who are enlisted in the service of the Navy will, in a few years, as a rule, return to the home communities from which they enlisted. Their value as they return is largely dependent upon the religious ministry they receive while in the service. Men who lack such religious service during the period of their enlistment, returning to their communities, are not likely to be of value to the Churches to which they return.

FROM the minister's standpoint, there are sacrifices in the chaplaincy of the Navy. He is called upon to be removed, some times for long periods, from home and home ties. He is cut off to some extent from association with his brethren of the ministry. In many respects he stands alone. On board ship he is without the backing of an official board. He must work out his own plans. But what is to be said of the man who weighs mere circumstances of this sort against opportunities and need for service? We believe the true conception of the call to preach includes willingness to serve where there is need, whether at home, in the foreign field, or in the chaplaincy.

The call for chaplains is a Macedonian cry. We need men who, in the spirit of St. Paul, will answer. We need men who have had the three-fold vision of Isaiah, the vision of

God, the vision of sin, and the vision of grace, and who, qualified by such vision, will reply as he did, "Here am I; send me."

The age limits for chaplaincy in the Navy are from twenty-one to thirty-one and a half years. A chaplain should be well educated, having not only a college degree, but a full course in some theological seminary. It is also highly desirable that he should have experience in work for men and in athletics. He should be a virile, red-blooded, tactful man, standing four square, and not easily led away by surroundings. He must be a real man and a man's man. Such a man will appeal to officers and enlisted men alike. The Navy desires and will accept only the finest and best equipped men for chaplains. One enters with the rank of junior lieutenant; after seven years service he is promoted to lieutenant. After serving not less than eleven years in all, he is promoted to lieutenant commander, and after that, promotion is according to record by selection. At present, the highest rank to be reached is that of captain, which corresponds to that of colonel in the Army. Pay and allowance ranges from some \$3,000 on entering the service, to \$6,000 in its higher ranks.

We urge Church leaders to look for and to commend young men suitable to this service. We urge qualified young men to consider seriously the opportunity of the Navy chaplaincy for life investment. We believe it is a ringing call of God. "Who will go for us, and whom shall I send?"

Correspondence is invited either directly with the office of the Chief of Chaplains, Captain Evan W. Scott, Bureau of Navigation, Washington, D. C., or with the Rev. E. O. Watson, Secretary, General Committee on Army and Navy Chaplains, Federal Council of the Churches of Christ in America, 937 Woodward Building, Washington, D. C.

THE VILLAGE STREET

A LETTER AND A POEM
THE LETTER

DEAR SIR:

THANK you for your verses on the "Village Street." What you say is as true as *Main Street* is untrue, as fertile as *Main Street* is sterile, as Christian as *Main Street* is pagan. As a village boy, who still, at threescore, loves the hamlet of his birth as the dearest spot on earth, I speak from experience. God is in the village and sometimes the village has a dim but real likeness to the City of God.

Respectfully,
Mr. George Davies, (Signed) C. H. BRENT.
New York City.

THE POEM

It began with the store and the post office at the cross roads, With the finger-board that had pointed north, now For over seventy years. The meeting-house stood southerly, weather beaten Into melancholy grey. The parsonage leaned against it, friendly, familiar, convenient. Then the rows of houses, linked by little lovely gardens East and west, with the rivers running back of those at the sunset side. The farm lands crept close up to the foothills: And the close-gated farm-houses showed dun gables To the street; the parlor windows silent, curtained, Never opened except for funerals, or maybe a wedding. Farther along, the blacksmith's shop made merry to the winds With hoof and hammer, sling of arm and slam of shoe; And spark-showers, sole glowing anthem of the street. Even springtide, summer time with chirps and carols, Little wrens, orioles, blue birds, thrushes, starlings, robins, Lilting in the lilacs and singing to sad hearts, Did not lift the village street into any joy.

So a young man thought who'd come from farther in, Miles off between the rolling great bare hills, To teach in the old brown schoolhouse by the mill, Thinking the village street would nourish his mind; That its thrust, progress, fists, and forecasts, all working together, Would dower him with Impetus. But he found, he said, simply a sad stagnation in it all; Prefigured by the dumb, barred, parlor windows;

The grave and curious reticence of everyone he *thought* he saw. So, very soon, he began to starve and sting for the sea; He had never seen the sea: so across it he made his goal. He had promised himself to become a great writer some day; And had the fantastic, plastic notion that writing fiction was Rehearsal Of what the writer heard or saw, coming from without, Whereas, one knows it always comes from The illimitable within.

* * * * *

Therefore, of course, the young man one night walked The length of the village street, To where the footpaths edged the open, and vanished. And there was no teacher in the schoolhouse for a long time.

* * * * *

By and by, years later on, in the month of supreme promise (That is April)

When every wind whispers about May; When thawed sods smell of seeds; When brooks begin their reveille for all the babe-buds On the maples and the oaks; When royal purple flags and blue forget-me-nots, Make Resurrection on the narrowest river's shores; When the bees start their humming; When the clovers pledge for blooming; When the crickets creep out from the cracks; When the frogs intone their nightly hymns down in the swamps; The young man walked back into the village street. It was oncoming dark; and candlelight Shone in all the windows toward the river. (He had never even noticed those rear windows until now.) The store appeared to him a very cheerful place: Its big stove still hot and blazing for the chilly evenings. The meeting-house clock-bell, chiming out its seven, Swung somehow with the pulses of his heart. The schoolhouse he had fled from, Looked blithe and buoyant, with its boys and girls Running along the grassy knoll, chasing the cows Back to pasture. The mill and the mill-wheel yonder in the shadows, Made for him a picture fit to hang upon some palace wall. These friendly toilers', tillers' hands, outstretched to his, In serious, quiet welcome: Were they not, people, place, houses, land, and water, The very ones he'd escaped from in a jeopardy of disappointment? Yet, to him, all, everyone, everything, was now so glorified In stress, eagerness, growth, progression, upwardness, Merely by his own gain in Perspective, So that things knocked at his brain tumultuously, Awakening fine echoes in his soul; Awakening inspiration, accomplishment, fulfillment, Outcome, Harvest, At last. For he had never written even one story, you see, Until he got back and visioned the village street As it really was. (Radio and Dramatic Rights Reserved)

GEORGE DAVIES.

ILLNESS AMONG THE IGOROTS

WE ARE STILL HAVING a great deal of sickness in Sagada, says the Philippines *Diocesan Chronicle*. Some kind of a *transcago* has had its grip upon us, and very few seem to have escaped its ravages. The patients' register, however, shows that it must be letting up, for while we had 1,233 cases in the month of June, in July there were but 960. The dispensary is filled every morning either with those who are sick themselves, or with those who are there describing the symptoms of the sick family or neighbor and getting medicine to take home.

Mrs. Staunton agrees with the people that it is "by the mercy of *Apo Dios*" that she is able to take care of them! She says, however, that twenty years ago she was more able, though not a bit more willing to answer the calls of the sick. And the rest of us count the steps she climbs to get even to the patients in the dispensary. If she makes four visits in a day, she has taken six hundred seventy-two steep steps, but the patients are not always collected in the dispensary; often times there are many more.

BISHOP BRENT ON THE OPIUM CONFERENCES

BISHOP BRENT has returned from the opium conferences in Geneva to which he was an American delegate.

There were two Conferences, he said, the first composed of eight nations which had to do with the restriction and suppression of smoking opium, the second composed of forty nations which had to deal with the general question of restrictive production within the limits of medical and scientific need.

The last I heard about the Second Conference, to which I was a delegate, continued Bishop Brent, was on December 16th, in a radio received from the Hon. Stephen G. Porter. He stated that the entire Conference, with the exception of six delegates, was in favor of dealing with Chapter II of the Hague Convention which covers the question of opium smoking. In order to give time for delegations to consult their Governments, the Conference had adjourned until January 14th.

The First Conference collapsed, or did worse than collapse. It is composed of the eight nations in which opium smoking is temporarily allowed under the Hague Treaty of 1912. On the 5th of December, after a session of five weeks, they reached an agreement that was a travesty. It was immediately attacked by our delegation. Representations were made by us to the French and British Governments that it was so bad that America could not countenance it in any way as a signatory of the Hague Treaty, and that if it were signed it would be a degradation of the very principle of international compacts. The result was that on the day appointed for signature, the 13th, the English and French delegations announced that they were not in a position to sign, which resulted in a postponement of all signatures. The sole signatory was India. This collapse made it necessary for the Second Conference to consider action on the subject. I have very little doubt that in the end a satisfactory Convention will be reached.

As for the other work of the Second Conference, after a considerable and somewhat embittered fight we were supported in our contention that we could deal with the whole subject of production. Committee work is under way. A Central Board is being discussed. Questions of administration and the improvement of the export and import methods of restriction are also in committee.

It should be stated that America in 1923 strongly opposed the idea of two Conferences, foreseeing what might, and probably would, happen. Subsequent events proved the justice and wisdom of our contention. Mr. Porter has handled the matter with great parliamentary skill. He has met issues squarely, and now that the atmosphere is cleared by the battles that have been won there is every prospect of a happy solution of a perplexed and intricate problem, when the Second Conference reconvenes.

The main features of a desirable Treaty are:

1. The restriction by producing countries of production, whether of raw opium or the coca, within the limits set by the medical and scientific needs of the world which are easily ascertainable.
2. A strong international Central Board of supervision and control. This should be under the League.
3. The restriction of manufactured derivatives within the requirements of medicine and science.
4. Perfecting of system now in operation of export and import certificates.
5. An agreement between countries where opium smoking is temporarily permitted by which on a given date there will be a one-tenth reduction per annum for ten years, after which smoking opium will not be permitted.
6. A system of licensing and rationing during the ten year period; propaganda to prevent new addicts; proper treatment of addicts.

TODAY is a King in disguise, a King uncrowned and clad in poor attire. It is hard to see anything regal in the mean disguise, but when he is passed, one's sight is cleared, and it is easy to see him take the sceptre and the throne, a crowned King. Then unmindful of the newly disguised Today, we cry "Behold, a King was with us yesterday!"

—S. S. J. E., Evangelist.

EUROPEAN AFFAIRS

THAT the American people should seek to know about affairs in Europe more exactly and more sympathetically, was the plea of the Hon. J. S. Morse in an address delivered before the Newark Clericus at a recent meeting in Hoboken. Mr. Morse has lately returned from a residence of many years in Paris where he was a close friend of the Hon. William Graves Sharp, former Ambassador to France, and where he had an intimate acquaintance with officials of many European nations. He speaks a number of languages, and is a keen observer of affairs.

There should be, he said, an interchange of appreciation between the Old World and the New, the people of the one seeking to know the people of the other better and more intimately. Mr. Hoover, Mr. Hughes, and a few others, he said, not more than ten or twelve in all, are well informed in European matters, but a minus sign could well be placed before the knowledge of the rest of us.

He loved the English, he said, though his grandfather fought them at Bunker Hill: and yet they irritated him beyond all bounds. He asked one of them why he always said, "I am going out to Canada, to the States, to Australia," and the man could not even understand that the expression was in any way peculiar. He and his kind seemed to think that England was a sort of heaven and the rest of the world a kind of purgatory, to put it as mildly as possible.

At the same time, Mr. Morse said, England was working with all her might for peace, partly for the preservation of her commerce. Whatever may be her reason, he said, she is the policeman of the world and is doing her job well.

France has added to her old slogan of Liberty, Fraternity, and Equality, a new word, Security, Mr. Morse told his auditors. With wonderful thrift and industry she has built up her shattered desolations, but she lives in a constant demand for assurance against further devastation.

Without the occupation of the Ruhr, Mr. Morse said, the Dawes plan of reparations would never have been put through. It took that to convince the Germans that they were defeated. He said that he sat at a table in Germany with seven Germans, who asked if he were English; and, when he said he was an American, they wanted to know why Germany was so disliked by the United States. When he gave his reasons the Germans denied the foundations. One man became almost violent when told of girdled fruit trees; but Mr. Morse said that he had seen them with his own eyes not a week before, and demanded an apology. "The only man," he said, "to whom I talked while in Germany, who would admit that Germany ought to pay, was Rathenau; and a week later he was shot!"

As to the League of Nations, Mr. Morse said: "America is the arbiter of the world at the present time. They say that civilization is a matter of wants. By that mark we are the most civilized nation on earth, for we want everything—and we get it." There are twelve million people across the water, he continued, who desire to come to America, the land of opportunity. "Shall we enter the League and let other nations tell us who may come in, and who may be refused admission?" The other nations admire the United States, but they have no faintest notion of acting for the good of the world, or for the good of anybody except each for himself. For ages upon ages European peoples have hugged their old prejudices and grudges, and we of the United States cannot understand them easily. "We can do far more good by ourselves than we can under any form of contract; for contracts are sometimes difficult to get away from."

Russia, Mr. Morse said, is under no government at all, and stands as a great possibility of terror. Many of the present settlements of the Treaty of Versailles bristle with threats of further outbreaks.

The brightest thing in the present outlook, Mr. Morse concluded, is the work of the women both in England and the United States. They are evidencing keen knowledge and strong minds, and we may look to them for substantial help in facing whatever the future may have in store.

THE PRAISE of God is more than worth the price of all that we possess, but the approval of man so often turns out to be the cheapest kind of thing, though we have spent much of our self to gain it.—Rev. William Porkess, D.D.

CORRESPONDENCE

All communications published under this head must be signed by the actual name of the writer. This rule will invariably be adhered to. The Editor is not responsible for the opinions expressed, but yet reserves the right to exercise discretion as to what shall be published.

THE ADORATION OF JESUS

To the Editor of *The Living Church*:

MR. RICHARD W. DREW's letter in your issue of December 20th, on The Adoration of Jesus, calls for comment. His contention that Christ's presence is enjoyed elsewhere than in the sacrament of His Body and Blood is of course a Catholic truism; but his deduction that the argument for Eucharistic adoration applies equally to every manner of Christ's presence, is fallacious.

The argument for Eucharistic adoration is that in the Eucharistic sacrament there is a *distinct manner* of Christ's presence which manifests Him *objectively* to the eye of faith, and which directly suggests and invites acts of adoration. The sacrament is mysteriously identified with His Body and Blood—"This is My Body," "This is My Blood"—so that its visible conditions, by divine appointment, afford the closest approximation now available to the *kind* of access to His presence which He afforded to His disciples while He walked on earth, e. g., to the adoring Thomas.

His presence in the hearts of the faithful, obtained by sacramental communion, is of another kind, for the sacramental conditions terminate in the consumption of the species. His presence in His mystical body is also different. In each of these there is, indeed, a genuine form of contact with Christ, and He is always adorable. But only in this sacrament is His presence linked with an *objective manifestation thereof* which challenges immediate acts of adoration.

Christ is adorable, I repeat, wherever He is; but the manner of His being in this sacrament is mercifully adapted by God to human limitations, to man's natural craving for determinate objectification in worship. In the Liturgy, we are given to worship the Father through Christ and by the Holy Spirit in a peculiarly objective manner; and in this worship the Image of God is Jesus Christ, *in whom*, as well as *through* whom, we approach the Father. And because He is this Image, we are led to adore Him in the sacrament so long as it remains unconsumed.

No doubt we *can* abuse this privilege by onesided emphasis, and by making it obscure and displace vital truths and practices. And warnings against such abuse are in order. But justice requires us to recognize that those who worship Christ present in the reserved sacrament are usually the ones who most regularly and frequently participate in worship of the Father in the appointed liturgical way. Furthermore, although the fact is not so susceptible of verification, such Christians are not usually more prone than others to forget and disregard the other modes of Christ's presence of which Mr. Drew speaks.

There are other questions, in particular that of such an extra-canonical public service as Benediction. But Mr. Drew does not deal with them, and I feel no call to discuss them in this letter.

FRANCIS J. HALL.

New York City,
December 23, 1924.

THE TROUBLE IN THE PHILIPPINES

To the Editor of *The Living Church*:

YOUR ARTICLE on Fr. Staunton's mission in the Philippines is most distressing, but most illuminating. I have just been considering a similar case in another part of the world. What is the real difficulty?

We go to a people and we offer them a way of dependence. We give, or we promise, them a Church life which depends upon supplies from an outside source. We give, or we offer, schools, colleges, hospitals. We give, or we offer, a spiritual life which depends upon a supply of clergy from abroad. We teach them to depend upon these. The inevitable consequence is that they turn to those who can supply these in the greatest abundance.

Now, in this respect, the Roman Catholic Church can offer more than we can. She can send in more clergy, she can provide larger funds; and she does. Spiritually she can offer a stronger support than we can, if men want support from out-

side. If we teach men to depend upon an organization, surely there is no question which is the stronger organization.

It is absurd to say that such and such people are "properly ours." If we teach them that everything depends upon supplies of men and money, then they properly belong to those who have the largest supplies of men and money, and the moment that we cease to be the largest bidders we must retire from the contest. Dependence must turn to the strongest support, and hang upon that.

But in our heart of hearts we do not believe in that dependence. We are steeped in a tradition of freedom and independence, that freedom and independence which is in God, in Christ. We believe that men should learn to stand in Him, and depend upon them; or we can establish men in Christ's free-in the unique position that we can organize free life. Believing in freedom, we can yet give freedom order; believing in independence, we can yet distinguish independence from disjunction, isolation, and self-sufficiency.

Is not, then, our course clear? We can either compete with the Romans in claiming as "ours" all that we can dominate, and compete with them in seeking to found our domination on abundant supplies of officials and money, and teaching men to depend upon them; or we can establish men in Christ's freedom, in the freedom of the Apostolic Church, teaching them not to depend upon any supplies from outside, but to live freely in Christ's Church which is at once ours and theirs. In the first path lies the way to defeat and disaster; in the second lies a revelation of power which is of God.

If we are to follow the second path, we must establish converts at once, from the very beginning, in the liberty of Christ, giving freely that spiritual authority which lies in Holy Orders, that the Church may be really *there*, essentially there, in their midst, that their own bishops and priests may supply to them in abundance all that any foreign priest can offer. Then the advent of foreign teachers may be an advantage; but their numbers are of small importance. If other foreigners come in and offer the Church so established gifts to submit to their domination, a few may succumb and sell their liberty; but not many. The spirit of liberty in Christ is strong and expansion is certain; for when men see that liberty in Christ, they crave to share it.

If anyone thinks that that free gift of authority depends upon stipends, he is confounding two very different things—spiritual and material position; if he thinks that it depends upon learning, he is confounding two very different things, intellectual and spiritual enlightenment. The two may go together, but they are not necessarily identical.

Amenbury, Beaconsfield,
Bucks, England, Dec. 8.

ROLAND ALLEN.

FIXING THE BUDGET QUOTA

To the Editor of *The Living Church*:

WEEN THE APPORTIONMENTS for the Budget quota were made, it was generally understood that they were "figures to aim at," or "what we hope to get." In the discussions now going on, it is claimed that the Budget quota is a "moral obligation," or a "debt." If the Budget quota of any diocese is, with justice, to be considered a "moral obligation" or a "debt," a different basis for fixing the amount must be used.

First, it must be noted that the maximum received in the first year of the Nation-wide Campaign, 1920, was taken as the minimum to be raised in succeeding years. Nineteen hundred twenty was a year of inflation. The following years have been generally a period of deflation. In other words, the maximum raised in the period of inflation has been set as the minimum to be raised in a period of deflation. This is questionable statesmanship. In a period of deflation the Church must suffer a loss of contributions as well as any other institution.

Second, if the Budget quota of any diocese is to be considered as a moral obligation or debt, the amount of such quota should be within the demonstrated giving capacity of that diocese as shown by the five years 1920-24, inclusive. This

could be done without jeopardizing existing work. "If we add up the maximum gifts of the dioceses irrespective of year, we get a total of \$3,402,926. If this amount, a sum within the demonstrated giving ability of the dioceses, were given for the Budget in 1925, the national treasury would have sufficient receipts, together with the United Thank Offering, interest on invested funds, and other sources of income, to meet all expenditures for maintenance without using any legacies."

Third, it is the parishes and missions which must pay the diocesan quota if it is to be paid. That means that the diocesan quota must be divided among the parishes and missions. We now know, if we never knew before, that, in this division of the Quota, no mathematical formula will apply. Three factors must be taken into consideration to make an equitable apportionment for any parish:

1. The per capita wealth of the parish.

2. Education in stewardship. However high the per capita wealth of a parish may be, if the members do not practise the gospel of stewardship, the parish quota cannot be paid. And education in stewardship is a slow process.

3. Local conditions, size of the parish, debts, etc. To illustrate: In a small parish, struggling to maintain self-support, even though the per capita wealth is high and stewardship is generally practised, the proportion of giving for the Church's Program must necessarily be less than in a large parish. In a struggling parish, a man who has \$100 to give to the Church must be governed by the imperative needs of the local parish budget in determining what proportion of that sum shall go for extra parochial purposes. The same is true in a larger parish which has to pay the interest and sinking fund item on a heavy debt.

Even the Church's Program may increase the needs of the local parish budget. For example, the Department of Religious Education rightly and properly encourages the establishment of weekday Church schools. The weekday Church school bears rich spiritual fruit, but it more than doubles the local parish budget item for religious education.

Fourth, some plan should be worked out to make the Church's missionary work more "personal." I mean by this to make a parish partly or wholly responsible for the salary of a particular missionary or for the maintenance of a specific field. Letters and visits from that missionary would quicken missionary interest in the parish. This is being done in some of the larger parishes, but it should be worked out on a diocesan scale.

WALTER H. STOWE.

THE NEED FOR PUBLICITY

To the Editor of *The Living Church*:

IN THE 1923 report of the Department of Missions recently received we read the following startling announcement: "During 1923 there was received the major portion of the largest legacy ever given for the missionary work of this Church. It came from the estate of the late Miss Helen F. Massey, of the Diocese of Pennsylvania. The bequest will total approximately three million seven hundred thousand dollars, which "almost doubles the amount previously held in trust for the general purposes of the Domestic and Foreign Missionary Society."

The knowledge of this generous gift produces joy, but the indifferent manner of its publication produces irritation. Although a diligent reader of the *Spirit of Missions*, the *Church at Work*, and *THE LIVING CHURCH*, I have seen no other notice of this magnificent gift. Is it not of great news value? Is it not worthy of a prayer of thanksgiving on the part of every member of the Church? Is not such a generous soul worthy of general and grateful remembrance? Why is it not published in such a manner that the whole Church may rejoice and take heart at such an example of stewardship?

Why is the Department so reticent about making it widely known? Certainly it is important. Is it fear that parishes would be less zealous in trying to meet their apportionments? Such a fear is not borne out by the experiences of others.

We need to go to school to Bishop Lawrence in such matters. When it was assured that the five million dollars necessary to inaugurate the Church Pension Fund was raised there was a temptation to withhold the announcement on the ground that it would put a stop to contributions. But they resisted the temptation and made the announcement to an expectant Church. Did contributions cease? They did not. Additional gifts totalling four million dollars were received, making a grand total of nine million dollars.

I suggest that the Department practice the same spiritual psychology. We have a Department of Publicity for such purposes. Such a bequest is worthy of the entire front page of the *Church At Work*. With the cloud of an unpaid budget always hanging over us we are entitled to any silver lining there

may be. We are all members of the Domestic and Foreign Missionary Society and all are entitled to know about the successes as well as the failures. We hear plenty about our failures for, like the poor, we always have them with us.

WALTER H. STOWE.

THE HOLY MYSTERY

To the Editor of *The Living Church*:

KINDLY LET me quote a few lines from the letter of Mr. James W. Smith in the last issue of your paper and make some comments. He says, "When our Lord instituted the sacrament" (meaning the Sacrament of the Altar) "it was only to the Apostles (clergy) that He gave the cup." May I ask why he believes this? The miracle at Cana does not warrant such a construction. And, if the material or outward sign of the Sacrament is greater than our Blessed Lord, are the clergy less tempted or more guarded than the laity? And if we accept Mr. Smith's interpretation regarding the Chalice, it seems to follow that the same should be said about the Holy Bread, and the next logical step would be to deny the Sacrament to the laity! But what does St. John say in the sixth chapter of his account of the Gospel? That alone seems to deny Mr. Smith's assertion. Truly our Blessed Lord God knew what He was doing when He instituted the Sacrament of His Body and Blood, so why will man make use of sophistry to explain away a fact? The separation of the Blessed Body and Blood in Communion and in Reservation appears (at least to me) like the mutilation of our Blessed Lord, and, if I am right, that would be blasphemous, surely. I heartily pray that we may not stoop to all people in our love, and our desire to serve them, but may raise them to faith in Christ's own appointed way, and permit the Blessed Sacrament of the Altar to remain what it is, the Holy Mystery.

MARIAN S. PUFFER.

CHRISTMAS DEMANDS THE VIRGIN BIRTH

To the Editor of *The Living Church*:

STANDING before the altar in the celebration of the Christmas Eucharist, the officiating priest will solemnly declare, as the chief reason for thanksgiving to, and adoration of, Almighty God on this occasion:

"Because Thou didst give Jesus Christ, Thine only Son, to be born as at this time for us; who, by the operation of the Holy Ghost, was made very man, of the substance of the Virgin Mary His mother; and that without spot of sin, to make us clean from all sin."

There are two fundamental truths concerning the Incarnation of Jesus Christ, which this preface implies, and which are unthinkable unless He was born of "a pure Virgin," without the coöperation of a human father.

1. That as the only Son of God, "in Him dwelt the fulness of the Godhead bodily" (Colossians 2:9).

2. That, as "Very Man," in Him dwelt likewise the fulness of humanity.

The above are absurd to predicate of any individual man, but they are true concerning Jesus Christ, because He is both God and Man. As the former, He is fully and completely representative of God, being "the effulgence of His Father's glory and the very impress of His substance" (Hebrews 1:3); as the latter, He is as fully and completely representative of the whole of humanity, as He is of the whole of the Godhead.

Without the Virgin Birth, the Christmas festival is a mere pleasantry, and the Christ Mass a marvel of foolishness.

Estacada, Oregon.

UPTON H. GIBBS.

LARGER NUMERALS FOR PRAYER BOOK

To the Editor of *The Living Church*:

LET ME urge, in behalf of my own and many other people's eyes, that the Joint Commission on the Revision and Enrichment of the Book of Common Prayer see to it that numerals be used of type not smaller than long primer (another suggesting as large as the numbers of the Hymnal's hymns) indicative of the Prayer Book's pages, and of the days of the month, and of the Psalms in the Psalter; and, if practicable, in those tables of Psalms, both on pages vii, viii, and 328.

While mentioning vii, viii, and 328, let me ask (as I've had suggested) what, if any, reason exists for the retention of these tabulations of propers and selection in both places? Why the repetition?

WM. STANTON MACOMBE.

WHILE WE can fast and pray, God will command for us, and Satan cannot prevail against us.—*Bishop Hall*.

LITERARY

CHURCH UNITY

PROBLEMS OF CHURCH UNITY. By Walter Lowrie, M.A., rector of the American Church, Rome. New York: Longmans, Green & Co. \$3.

Seldom has there come a book of more arresting interest than is this, of the Rev. Walter Lowrie, on the burning question of Church Unity. The problem is in the air today. It is infinitely bound up with any number of perplexing and vastly important issues. No great problem of world importance can afford to ignore the question, and there are few of the great problems of the modern world to which it can not contribute some factors, if not the most significant ones, toward their solution. World Peace, Internationalism, Capital and Labor, the development of a national and international conscience—all these are infinitely bound up with the devastating havoc in modern Christendom, due to its divided condition. The work of the Church Unity Foundation and of our own World Conference have served to stab Christian conscience awake, at least to some degree. Such books as this before us serve further to present a claim upon the minds of intelligent, thoughtful, and prayerful Christians everywhere.

One can hardly be fair to Mr. Lowrie's book in a brief review. There is so much packed into so few pages, for one thing. For another, it represents the results and fruits of many years of thought, prayer, and experience. It has none of the marks of thoughtless immaturity, and yet presents none of the evidence of that "balanced" temper which so often spells disillusionment. Ideals have not become severed from a keen sense of reality. Realism has never dulled the incisiveness of keen insight nor the spirit freshly to re-examine old evidence.

Mr. Lowrie's notions of the Church and the Ministry, of which his earlier work, *The Church and Its Organization*, 1906, develops the contentions here assumed, owe much to Sohm. It is probable that Sohm's view, despite its great value, will be subjected to a rigorous re-examination in the near future, but the Sohm-Lowrie hypothesis can not be ignored today. It is significant that the author, after developing his idea of the Church and of Church Unity, ends (rather than begins) with Unity and Faith and Love. There is not the slightest trace of partisanship apparent in this work. That is a refreshing discovery to make. It is the more heartening to find this trait in a work addressed to the problem of Church Unity. He is trenchantly impartial in his indictment of present conditions as he sees them. "We are in fact already united in a common and fundamental error when we put the cart before the horse, the prayer before the sermon. This results in two perfectly opposite effects. In the greater number of Protestant denominations it unduly exalts the importance of the sermon as an element of common worship. In the Anglican Communion, on the other hand, it unduly disparages it, for the reason that 'glorified Morning Prayer' makes a sermon following seem superfluous and leaves the congregation impatient for it to be over. This is somebody's fault, but it is not a fault of the Book of Common Prayer. That book gives us no countenance to our error. It provides for the sermon only in the place where it ought properly to come, immediately after the Gospel (and Creed) in the Liturgy . . . The sermon was not contemplated in connection with Morning or Evening Prayer, nor was Morning Prayer meant to usurp the place of Holy Communion . . ." (page 150). Again, . . . "The incomparable Book of Common Prayer subjects the scornful to the most excruciating test. It first of all obliges him to confess his sins (though he has no compunction), it absolves him (though he is not yet a Christian), it obliges him to profess a Creed which he has not yet accepted, and it constrains him for a pretense to make long prayers" (page 155). Concluding his chapter on Common Prayer he writes: ". . . It must . . . be clear from the foregoing discussion about common worship that what is required for reunion is neither a compromise which compounds our various customs, nor an absolute surrender to the claims of any one denomination. It is a question of finding and following the right way. The most effective contribution which any group can now make to the edification of the Church of God is by ordering its own ways aright." (page 160). In his chapter on the Holy Communion he argues against substitution of any service, as the chief act of Christian worship, for the Eucharist pages (163-165). He also argues

against non-communicating attendance (pages 165 ff.), and pleads for a restoration of that state of grace whereby frequent communion would be the norm. "It may not be possible now to persuade all people to agree about this matter. But at least it ought not to be possible for persons of superior piety to leave the church at the moment the priest utters the invitation: 'Ye who do truly and earnestly repent you of your sins . . . draw near with faith.' If you can not draw so near as the Sacrament, come as near as you can" (page 171). The gist of this chapter is to develop an outline form for Eucharistic Liturgy which will be both historically and psychologically valid. This he gives on pages 204 and 205.

The chapter in the book which will challenge the most opposition and criticism is probably that on a Common Ministry. Toward the end of that chapter he writes: "It is very clear that no Church in Christendom can now boast that it reproduces, in form or in spirit, the organization which prevailed either in primitive or early Catholic times. The call to unite under a common ministry does not therefore imply the surrender of one denomination to another or the universal adoption of any one of the forms of organization now established . . . I have tried . . . to throw into relief those elements of early Church order which most clearly reveal the spirit of Christianity. If I have correctly apprehended the spirit of that time, it follows that the later institutions of Catholicism in a measure obscure it, and that the Protestant forms of Church organization are uncongenial to it . . ." (pages 285-6). There are so many good things (as, for example, his remarks on infallibility, page 306) that can not be touched upon that the reviewer is still more convinced that he ought to drive the attention of the reader to the book itself. "The most complete agreement in opinion does not mean unity, if it is unaccompanied by love; and love can cement a union in spite of profound differences of opinions. As Christians we have not enough love for one another to overcome our divisions. We are never so hypocritical as when we pretend that the present divisions of Christendom do not hinder love of the brethren" (page 316).

REUNION: The Lambeth Conference Report and the Free Churches. London: S. P. C. K. 25 cts.

The Lambeth Appeal is not dead in England. A Joint Conference Committee, appointed by the Archbishop of Canterbury and by the Federal Council of Free Churches, has been steadily at work upon the proposal. This pamphlet contains the two statements issued by that Committee in May, 1922, and in July, 1923, the latter being the significant "Memorandum on the Status of the Existing Free Church Ministry." It also includes the Resolution of the Federal Council in reply to this memorandum.

Curiously, the memorandum has attracted little notice in this country, although it deals with the vexed question of recognition of non-episcopal ministries in terms that are startling. It states that "we are prepared to say that the ministries . . . are real ministries of Christ's Word and Sacraments in the Universal Church." Nevertheless, it goes on to stipulate that the Anglican Church cannot forego the requirement of episcopal ordination.

There is here an obvious contradiction from the Free Church point of view, of which the Federal Council makes good use in its reply. Until Anglicans can resolve this contradiction in some terms that meet the mind of Protestantism, our appeals for unity will have little effect. The value of these documents lies in the clear example they present of this issue.

TWO BOOKS reviewed in the last number of THE LIVING CHURCH, *A Critical and Exegetical Commentary on the Epistle to the Hebrews*, by the Rev. James Moffatt, D.D., and *A Critical and Exegetical Commentary on the Pastoral Epistles (I and II Timothy and Titus)*, by the Rev. Walter Lock, D.D., form a part of The International Critical Commentary that is published by Charles Scribner's Sons, New York City. *The Genesis and Birth of the Federal Constitution*, also reviewed last week, is published by the Macmillan Co.

Church Kalendar



JANUARY

"WHEN THE DAY dawns, how wonderful it will be to look back and trace the path through which He has led us in the Twilight."—*Forbes Robinson.*

- 11. First Sunday after Epiphany.
- 18. Second Sunday after Epiphany.
- 25. Third Sunday after Epiphany.
- 31. Saturday.

KALENDAR OF COMING EVENTS

January 18—Diocesan Convention of Iowa.

January 20—Diocesan Conventions of South Florida, Upper South Carolina, West Missouri, Western Michigan, and Convocation of Salina.

January 21—Diocesan Conventions of Alabama, Louisiana, Nebraska, and Tennessee.

January 23—Diocesan Convention of Texas.

January 25—Convocations of Nevada and Utah.

January 27—Diocesan Conventions of Erie, California, Duluth, East Carolina, Fond du Lac, Kentucky, Milwaukee, Missouri, Pittsburgh, South Carolina, Southern Ohio, Southern Virginia, and Convocation of Spokane.

January 28—Diocesan Conventions of Indianapolis, Los Angeles, Marquette, Maryland, Minnesota, Oregon, and Convocation of Oklahoma.

APPOINTMENTS ACCEPTED

BRISTOR, Rev. WALLACE, of St. James' Church, Kemmerer, Wyoming; to be rector of Grace Church, Sterling, Ill., January 15th.

HENNESSY, Rev. H. G., rector of the Church of the Epiphany, Seattle, Wash.; to be dean of All Saints' Cathedral, Spokane, Wash., February 1st.

PARKIN, Rev. ISAAC, of St. Peter's Church, Coalgate, Okla.; to St. John's Church, Albion, and St. John Baptist's Church, Mt. Carmel, Ill., February 1st.

REINHARDT, Rev. Paul R., rector of St. Paul's Church, East Saginaw, Mich.; to be priest in charge of Holy Cross-Immanuel Church, Chicago, Ill.

YATES, Rev. JOHN H., rector of St. Mark's Church, Waterville, Me.; to be rector of the Church of St. John the Evangelist, Haverhill, Mass., January 18th.

ZOUBEK, Rev. FRANK, Dean of the Cathedral of Our Merciful Saviour, Faribault, Minn.; to be rector of St. Mary's Church, St. Paul, Minn., February 1st.

NEW ADDRESSES

BUTLER, Rev. F. D., Alton, Ill.; to be Courtland Ave., St. Paul, Minnesota.

GASS, Rev. JOHN; from Parkersburg, W. Va., to 1105 Quarrier St. Charleston, W. Va.

ORDINATIONS

PRIESTS

MINNESOTA—On the Fourth Sunday in Advent, December 21, 1924, the Rt. Rev. F. A. McElwain, D.D., Bishop of the Diocese, advanced the Rev. DAVID R. HAURT to the priesthood in St. Matthew's Church, St. Paul. The candidate was presented by his father, the Rev. C. E. Haupt, D.D., and the Bishop preached the sermon.

NORTH CAROLINA—On Holy Innocents' Day, December 28, 1924, the Rev. WILLIAM BENTLEY CRITTENDEN was advanced to the priesthood by the Rt. Rev. H. B. Delany, D.D., Suffragan Bishop of North Carolina, in the Church of St. Michael and All Angels, Charlotte, N. C. The candidate was presented by the Rev. A. Myron Cochran, rector of St. Ambrose's Church, Raleigh, and the sermon was preached by the Bishop. The Rev. Frederick H. W. Edwards and the Rev. Wm. H. Wheeler assisted in the service.

The Rev. Mr. Crittenden will retain his charge of Holy Cross Mission at Statesville and of St. Philip's Mission at Salisbury.

PITTSBURGH—On December 22, 1924, the Rt. Rev. Alexander Mann, S.T.D., Bishop of the Diocese, ordained to the priesthood the Rev.

HENRY J. SAUNDERS in St. Mary's Church, Pittsburgh. The candidate was presented by the Rev. Walter N. Clapp, and the sermon was preached by the Rev. Roger B. T. Anderson, O.H.C. The *Missa Mariolis* was sung. About twenty-five of the clergy of the diocese were present.

QUINCY—At the Cathedral of St. John, Quincy, on St. Thomas' Day, December 21, 1924, the Rt. Rev. Edward Fawcett, D.D., Bishop of the Diocese, advanced the Rev. George F. DAVIS to the priesthood. The candidate was presented by the Rev. F. L. Carrington, LL.D., and the sermon was preached by the Very Rev. George Long, Dean of the Cathedral.

The Rev. Mr. Davis will continue his work as curate of the Cathedral and as vicar of Zion Church, Mendon.

SOUTH DAKOTA—In Calvary Cathedral, Sioux Falls, on Sunday, December 21, 1924 the Rt. Rev. H. L. Burleson, D.D., Bishop of the District advanced the Rev. SAMUEL L. HAGAN to the priesthood. Dean Woodruff and the Rev. Russell L. Strang joined in the imposition of hands.

In St. Mary's Church Webster, on Sunday, December 21, 1924, the Rt. Rev. W. B. Roberts, D.D., Suffragan Bishop of the District, advanced the Rev. THOMAS E. HALL to the priesthood. Archdeacon Ashley, Dean Ward, and the Rev. L. T. Gwynn joined in the imposition of hands.

SOUTHERN OHIO—On the Feast of the Holy Innocents, December 28, 1924, in Christ Church, Dayton, Ohio, the Rt. Rev. T. I. Reese, D.D., Bishop Coadjutor of the Diocese, ordained the Rev. JOHN J. SCHAEFFER to the priesthood. The candidate was presented by the Rev. Canon Charles G. Reade, an old business, and later a clerical, friend. The sermon was preached by the Rev. Philip Porter, rector of Christ Church. The Rev. Messrs. A. W. Hennzell and Don H. Copeland were also present and assisting.

The Rev. Mr. Schaeffer retains charge of St. Mary's Church, Waynesville, and of Grace Church, Lebanon.

TEXAS—The Rt. Rev. Clinton S. Quin, D.D., Bishop Coadjutor of the Diocese advanced the Rev. WALTER HUGH MCNEELY to the priesthood in St. Mary's Church, Houston, December 7, 1924. The candidate was presented by the Rev. Claude W. Sprouse, and the sermon was preached by the Rev. William Bratton.

The Rev. Mr. McNeely will remain in charge of St. Mary's Church, Houston.

DIED

GILBERT—Died at Yonkers, N. Y., Tuesday, December 30, 1924, the Rev. WILLIAM MORRIS GILBERT, D.D., rector of St. Paul's Church, Yonkers, beloved husband of Frances Chapin Gilbert, and oldest son of the late Morris J. and Eliza S. Gilbert, in the sixty-third year of his age. The funeral service was at St. Paul's Church, January 1st, at three o'clock. The interment was at Canandaigua, N. Y.

GREGORY—Entered into life eternal at Newark, N. J., on December 15, 1924, REBECCA ROBINSON, widow of Alfred GREGORY.

Grant unto her, O Lord, eternal rest, and may light perpetual shine upon her.

HAYDEN—Entered into rest, in the early hours of St. Stephen's Day, December 26, 1924, from her home in Wilkes-Barre, Pa., KATE ELIZABETH BYERS, widow of the Rev. Horace Edwin HAYDEN, M.A., late assistant minister of St. Stephen's Parish, Wilkes-Barre. The funeral service was at St. Stephen's Church, Saturday afternoon, December 28th, at three o'clock, and the interment was in Loudon Park, Baltimore, Md., Monday morning, December 30th.

"Blessed are the dead that die in the Lord."

JONES—Died, at Tuolumne, California, on the First Sunday in Advent, November 30, 1924, in her fifty-seventh year, BEATRICE AMELIA, the beloved wife of the Rev. F. O. JONES. The funeral was at St. Michael's Church, Tuolumne, Tuesday, December 2d, the Rev. H. S. Brewster, rector of St. Paul's Church, Modesto, officiating. The interment was at Wilsey Lodge Cemetery, Modesto, the Rt. Rev. L. C. Sanford, D.D., Bishop of San Joaquin, officiating at the cemetery.

May she rest in peace, and may light perpetual shine upon her. Amen.

SMITH—Died December 21, 1924, the Rev. EDMUND BANKS SMITH, D.D., late chaplain of Governor's Island, New York Harbor, and vicar of St. Cornelius' Chapel, Trinity Parish, from 1904 to 1924.

WHALEY—Fell asleep on January 2, 1925, at East Orange, New Jersey, ELIZABETH, widow of the late George WHALEY, and daughter of the late Rev. Joseph T. and Hannah Adderly.

MEMORIALS

Alice Schermerhorn Carter

In the death of ALICE SCHERMERHORN CARTER, a radiant spirit has passed on.

How vividly I recall a confirmation service in Fall River when her husband and I were in the chancel. The church was crowded, the registers were driving up the heat; of ventilation there was none; the air was intensely oppressive, but no one moved. When Mrs. Carter stepped out into the aisle, walked around the back of the pews, and threw open the windows, men, women and children lived again. That was the life work of Alice Carter; from childhood to the end she was throwing open windows that light, life, cheer, and heaven's radiance might shine in.

Born into a family of eight children in her grandfather Schermerhorn's home in Homer, Courtlandt County, New York, she received in full the vigor as well as the discipline which such a household supplies. The first half of her life was spent in her father and mother's happy home in East Orange, New Jersey.

Here the influence of her parents, Lewis B. Henry and Catherine E. Henry, gave her the faith, love of the Church, happiness, and family affection which pervaded her life, and qualified her to create an ideal home. Always sensitive to the wishes and rights of others, unselfish to a fault, she had the vivacity, high spirits, laugh, and unconventionality which would not down. Some staid people thought her too breezy for a parson's wife; but therein was her charm and her secret of leadership for those who knew her. She brought into a mill city and into the drab tenements and lives of the people the freshness of hope and faith which won the children and cheered the invalids. She was always throwing open the windows, and the sun and air, warmth and vitality, came in.

During the twenty-four years of her husband's rectorship at Williamstown, she again was a center of radiance to neighbors, students, and the people of the parish.

A mother of six vigorous boys and one girl has a life full of activity, responsibility, and joy. But in such a family accidents and illnesses are sure to come. They did come heavily and frequently, too. She endured the strain with high courage. She was proud of her children, as she had a right to be.

Then when her time came and she lay in pain and helplessness month after month, year after year, she neither flinched nor complained, but smiled the battle through, until suddenly the tension was a bit too great. Life snapped suddenly, and she fell asleep.

Again I recall a moment when I was called to her boy, very low with typhoid, she met me, and without another word said, "Come in and let us pray, and God may let him live."

Her deep faith, her friendliness, her joyous laugh, her brilliant complexion, her humility, her devotion to husband, children, and friends were of her own kind. She was always herself, shot through with the light and love of her Master, Christ.

W. L.

Edmund Banks Smith, Priest and Doctor

December Twenty-first, Nineteen Hundred and Twenty-four

The many who knew Chaplain Smith of Governor's Island will feel that his death means to them the loss out of sight of a very remarkable and attractive personality.

And they will be glad to recall his unfailing interest in everything that concerns their lives. His tenderness with little children; his loyalty to his friends; his delight in everything that is beautiful; his keen interest in all the traditions of life; and his fine sense of the fitness of things—all these qualities make the memory of him a very dear experience.

And for him who so loved the Church and all that she sanctifies and claims as her own, the true, the beautiful, and the good, his countless friends will ever say, "Grant him, O Lord, eternal rest, and let light perpetual shine upon him!"

Rev. Arthur H. Wright

At a meeting of the wardens and vestry of St. Paul's Church, Newburyport, Mass., the following resolutions were passed on the death of their rector, the Rev. ARTHUR H. WRIGHT.

"The wardens and vestrymen of St. Paul's Church wish to record their deep sense of the loss which they have suffered by the death of their beloved rector, the Rev. Arthur H. Wright, and their appreciation of the faithful services which he has rendered and of the good works which he has wrought, not only for the parish, but for the community of which he has been so long a loved and respected member."

"Since Mr. Wright came to St. Paul's, a quarter of a century ago, many who first welcomed him have passed on and a new genera-

tion has succeeded. Through all the 'changes and chances' which have ensued, he has been to all his people a friend and comforter in their sorrows, and a sharer of their joys. His influence has ever been potent for the good and for the uplift of the town which has been his home, and his memory will always be dear until all who have known him shall in their turn go hence and be no more seen.

"The vestry desire to express to Mr. Wright's widow and daughter heartfelt sympathy in their sorrow, and trust that they may be sustained in bearing their burden by Him who has laid it upon them."

Thomas Percival Bate

Of your charity pray for the soul of THOMAS PERCIVAL BATE, rector of the Church of St. James', Newark, N. J., who fell asleep January 11, 1920.

"Until the day break."

MAKE YOUR WANTS KNOWN THROUGH CLASSIFIED DEPARTMENT OF THE LIVING CHURCH

Rates for advertising in this department as follows:

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WANTED: BY PARISH IN DIOCESE OF BETHLEHEM, young priest, unmarried, Catholic, as vicar of parochial chapel and curate at parish church. Good salary and room in parish house. Address P-317, care of THE LIVING CHURCH, Milwaukee, Wis.

WANTED: PARISH AND MISSION IN SMALL EASTERN CITY OF 10,000 would consider calling young energetic unmarried rector. Biggest opportunity for development of any field in its diocese. Address C. G. S-318, care LIVING CHURCH, Milwaukee, Wis.

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CLERICAL

PRIEST, SINGLE, DESIRES PARISH OR SMALL GROUP OF MISSIONS. Will accept *locum tenet*, or assist during Lent and Easter tide. Address R-319, care LIVING CHURCH, Milwaukee, Wis.

RECTOR WANTS PARISH, SOUTH, WHERE GOOD TEACHING SERMONS ARE APPRECIATED. Cathedral experience, strong Churchman, strongly recommended. \$2,400 and house. E. G. M.-320, care of THE LIVING CHURCH, Milwaukee, Wis.

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ORGANIST AND CHOIRMASTER, EXPERIENCED. Address G-319, care of THE LIVING CHURCH, Milwaukee, Wis.

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THE WARHAM GUILD. THE SECRETARY will forward free of charge, (1) a descriptive Catalogue of Vestments, Surplices, etc. (2) Lists giving prices of Albs, Gowns, Surplices, etc. (3) "Examples of Church Ornaments" which illustrate Metal Work. (4) Leaflet describing St. George's Chapel, Wembley Exhibition, which was furnished by The Warham Guild. All work designed and made by artists and craftsmen. THE WARHAM GUILD, LTD., 72 Margaret Street, London, W. 1, England.

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ALTAR BREAD AND INCENSE MADE AT SAINT MARGARET'S CONVENT, 17 Louisburg Square, Boston, Mass. Price list on application. Address SISTERS IN CHARGE ALTAR BREAD.

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THERE WILL BE A RETREAT FOR SOCIAL SERVICE WORKERS AND OTHERS, at St. Margaret's Mission House, 1831 Pine St. Philadelphia, Pa., on Sunday, January 25th, beginning at 8 A.M., and closing at 5 P.M. Conductor, Rev. C. C. EDMUND, D.D. Those desiring to attend are asked to notify the SISTER-IN-CHARGE.

PUBLICATION

THE CATHOLIC CHURCHMAN, A monthly magazine for members of the Episcopal Church. In each issue: two articles, a sermon, an instruction, and these features: St. Joseph's League for Children. The Catholic Afied, Sacristy Talks and Question Box, League of The Blessed Virgin, Blessed Sacrament Novena. Travellers' Guide to Mass; Correspondence and editorials. \$1 per year. Address THE CATHOLIC CHURCHMAN, 1 East 29th St., New York City.

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" 11:00 A.M., Sung Mass and Sermon
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In writing this department kindly enclose stamp for reply. Address *Information Bureau*, THE LIVING CHURCH, 1801 Fond du Lac Ave., Milwaukee, Wis.

BOOKS RECEIVED

[All books noted in this column may be obtained of the Morehouse Publishing Co., Milwaukee, Wis.]

Duffield & Co. New York, N. Y.

Men and Issues. By George Wharton Pepper.

E. P. Dutton & Co. 681 Fifth Ave., New York, N. Y.

Sometime. By May Riley Smith. Price 60 cts.

Faith Press, Ltd. Faith House, 22 Buckingham St., Charing Cross, W. C. 2, London, England.

For a Three Year's Course of Sermons. Notes to Aid Preparation. By Alfred T. Fryer, A.K.S.

Free Press Printing Co. Burlington, Vt.
Codes of Ethics: A Handbook. By Edgar L. Heermance.

Edwin S. Gorham. 11 West 45th St., New York, N. Y.

Christianity and Modernism. By Francis J. Hall, D.D., professor of Dogmatic Theology in the General Theological Seminary, New York. Price \$1.25.

Meditations on the Communion Office. By J. G. H. Barry, D.D., Litt.D. Two volumes. Price \$5.

The Macmillan Co. 64-66 Fifth Ave., New York, N. Y.

The American Citizen. By John A. Lapp.
The Mass. By Rev. Joseph A. Dunney, diocesan superintendent of schools, Albany, N. Y., author of *The Parish School*, etc. Price \$2.50.

Oxford University Press. American Branch. 35 W. 32d St., New York, N. Y.

Literary Genius of the Old Testament. By P. C. Sands, headmaster of Pocklington School, and late fellow of St. John's College, Cambridge. Price \$1.50.

L. C. Page & Co. Boston, Mass.

The Purple Mist. By G. E. Locke, author of *The Scarlet Macaw*, etc. Illustrated by Charles E. Meister. Price \$1.90.

PAMPHLETS

Labour Publications Department. 33 Eccleston Square, London, S. W. 1, England.

Local Government Handbook, 1924.

The University of Chicago Press. Chicago, Ill.

William Tyndale, Martyr. By Edgar J. Goodspeed.

The Headmaster. Kent School, Kent, Conn.

Self Help at Kent School. Address on the Subject by Frederick H. Sill, O.H.C., headmaster of Kent School, at the autumn meeting of the Association of Teachers in Private Schools of Boston and Vicinity, Saturday, October 25, 1924.

Rev. L. B. Richards. 230 W. Mistletoe Ave., San Antonio, Texas.

Journal of the Ninth Synod of the Province of the Southwest, Protestant Episcopal Church. St. Clement's Church, El Paso, Texas, October 21-23, 1924.

PAPER-COVERED BOOKS

A. R. Mowbray & Co., Ltd. 28 Margaret St., W. 1, London, England.

The Churchman's Year Book 1925.

The Society of SS. Peter and Paul, Ltd. Westminster House, Great Smith St., S. W. 1, London, England.

This-to Explain. By Kenneth Ingram, author of *The Adventure of Passiontide*, etc.

BULLETINS

The General Theological Seminary. Chelsea Square, New York, N. Y.

Catalogue Number 1924-1925. Vol. X. December, 1924. No. IV.

CONFERENCE ON SOCIAL WELFARE LEGISLATION

HARRISBURG, PA.—The Central Committee of the Social Service Departments of the Church in Pennsylvania met at the Penn-Harris Hotel, Harrisburg, on Thursday, December 4th. The Rev. Paul S. Atkins, Chairman, presided. The conference was addressed by the Rt. Rev. James H. Darlington, D.D., Bishop of Harrisburg, the Hon. Clinton Rogers Woodruff, Dr. Ellen Potter, of the State Department of Welfare, and Mr. George R. Bedinger, Director of the Public Charities Association of Pennsylvania. The Committee gave unqualified endorsement to the Penal Affairs and Mental Health program of Dr. Potter, with primary emphasis on the urgent needs of Laureltown Village for feeble-minded women of child-bearing age and the proposal to establish an epileptic colony with a capacity of 1,200 beds.

The legislative program of the Public Charities Association was also endorsed. This included a bill to exempt charitable bequests from the collateral inheritance tax, a measure to license and control day nurseries, and the determination to work for the adoption of Dr. Potter's plan for the erection of three State psychopathic hospitals for the study of acute recover-

able mental diseases. The Conference commended to the several Diocesan Departments the Association's offer to distribute their bulletin, *Social Legislation*, to the clergy and laity in subscription lots of forty at the special rate of one dollar. On motion of Bishop Darlington, the principle of old age pensions was endorsed, should the Supreme Court pronounce the new law constitutional. It was recommended that a committee to study the subject of gambling and immoral exhibitions at agricultural fairs in the State be appointed. The National Child Labor Amendment was endorsed.

The Rev. J. C. H. Sauber, of Pittsburgh, presented a carefully executed plan for a conference of Church social service workers to meet annually at the time and place of the Pennsylvania Conference on Social Welfare. On motion of the Rev. Dr. MacMillen, of Reading, the suggestion was endorsed with a recommendation that each Diocese appoint a committee consisting of the Bishop, one woman, one layman, and one clergyman to perfect arrangements. Mr. Woodruff moved that the Chairman of the Central Committee be a member *ex officio* and that Mr. Sauber act as convener. The Welfare Conference meets this year in Williamsport, the residence of the Chairman of the Harrisburg Department, the Rev. Hiram R. Bennett, who is greatly interested in the proposed plan.

The Central Committee elected the following officers for the next two years: Legal Advisor, the Hon. Clinton Rogers Woodruff, of Philadelphia, Chairman, the Rev. Paul S. Atkins, of York; Secretary and Treasurer, Dr. W. J. Middleton of Steelton. The delegates were guests of the Harrisburg Department at luncheon, Bishop Darlington presiding. The Committee adjourned to meet in January when it will appear before the Legislature to urge the passage of the measures endorsed.

WORK AMONG INDIANS IN MILWAUKEE

MILWAUKEE, WIS.—It seems strange to chronicle Church work among Indians in the city of Milwaukee. Such, notwithstanding, has recently been inaugurated by the clergy and the Sisters at the Cathedral. Circumstances led to the discovery that there are several hundred Indians residing in the city, many of whom are Oneidas and were brought up as Churchmen in the Oneida Reservation. The clergy and the sisters have, therefore, been quietly engaged in looking up Indians and inviting them to make the Cathedral their Church home. On New Year's Eve more than seventy full-blooded Indians, men, women, and children, gathered at the Cathedral hall for a pleasant evening and Christmas tree, when Miss Deloria, daughter of the Rev. P. J. Deloria, of South Dakota, addressed them. Though most of the Indians present were Oneidas, whose home had once been on the Reservation in the Diocese of Fond du Lac, several were from other tribes located in distant portions of the country. An organization of these Indians has been formed, with Mrs. Cornelius as its president, and the good offices of the Church have been thrown about them. It was remarked that scarcely any miscellaneous gathering of individuals would show marks of a larger average of education and intelligence than was apparent in this unique group of Americans.

Passing of Bishop Weston in the Midst of his Labors

A Loyal Priest—English Church Statistics—Anniversary of Dr. Johnson

The Living Church News Bureau
London, Dec. 19, 1924

BRIEF PARTICULARS HAVE NOW BEEN received at the offices of the U. M. C. A. in London of the illness and passing away of the Bishop of Zanzibar. Dr. Weston, it appears, died of septic pneumonia, following on a neglected carbuncle. The Bishop had been on a preaching tour, and returned to Hengongo on Wednesday, October 29th, when he was taken ill. Unfortunately no doctor was available, but he was devotedly nursed by two of the Sisters of the Community of the Sacred Passion, themselves qualified nurses. The Bishop was quite cheerful, and no one was really alarmed about his condition until the Saturday morning, when he suddenly became much worse. On the previous day (Friday) he had insisted on confirming two persons, though manifestly very unwell. This proved to be his last episcopal act. On Saturday afternoon his condition became alarming, and Fr. Douglas administered the Blessed Sacrament and anointed him. Shortly afterwards the Bishop became unconscious, and passed away at 4:30 on the morning of Sunday, November 2d.

His body was buried the same afternoon in the churchyard at Magila, amidst a great assembly of his grief-stricken Africans. Fr. Douglas and Archdeacon Birley took part in the funeral service, assisted by Padre Samwil Mwinyipembe, the parish priest of Magila, and Canon Samuel Schoza from Misozwe.

The Bishop of Uganda has sent the following touching tribute to Canon Travers, the London secretary of the U. M. C. A.:

"May I, in the name of all here, convey to you and your Committee our heartfelt sorrow and deep sympathy with you in the loss of the Bishop of Zanzibar? He was a great man, a great missionary, a born leader, and one of the most devoted followers of Jesus Christ that I have ever met. Humanly speaking, no one can fill the place that he has left empty. Personally I thank God for the controversy that first brought me into contact with the Bishop of Zanzibar, and taught me to see and to appreciate the true spirit of Christ which inspired him and made him what he was—a man whom one could whole-heartedly honor and could not but love. May God be with you in your loss, a loss in which the Church at home and the Church in the mission-field alike share."

The Bishop Weston Memorial Fund has already reached £5,800, or nearly one-fifth of the £30,000 required. This, in a little over a fortnight, is a most encouraging response, and we are only yet at the beginning of things. Many churches have decided to devote a Sunday's collection to the Fund, after the Christmas festival, and Grosvenor Chapel, where Bishop Gore is preaching an Advent course, will give next Sunday's collections at both services.

A LOYAL PRIEST

The reopening service at the church of St. Magnus the Martyr, London Bridge, last Monday afternoon, was attended by

the Master and Court of the Worshipful Company of Plumbers, representatives of the Royal Academy, the Royal Institute of British Architects, and the recently-formed Confraternity of Our Lady of *Salve Regina*. In my last letter I gave you full details of the work of restoration, so that it will not be necessary to recapitulate these.

The Bishop of London, who was the preacher, said that he had come there, in the first place, to recognize the loyalty of the rector, Fr. Fynes-Clinton, in putting aside in many ways his own personal predilections and restoring the church in exact accord with the faculty which was recently issued by the Chancellor. He had had the official signature that morning that the church was now restored in every precise detail in accordance with the faculty of the Chancellor.

The only misleading point had been the use of the word "Exposition" in announcing the service. Exposition was not allowed in the Diocese of London, and "Devotions" would have been the right announcement. As they knew, that matter had been debated at length in the Church Assembly, and he had said that in that diocese neither Exposition nor Benediction might be used. He would offer no obstacle to the faithful saying their prayers in the presence of the reserved Sacrament, and he was still hopeful that in the course of the debates in the House of Clergy some agreement would be reached by the two parties.

He thanked God for the renewed spirit of devotion in that church. If all City churches were so filled with a reverent congregation, many of whom were there regularly in the middle of each weekday, there would be no talk of the destruction of the City churches. If a church like St. Magnus' could be so beautifully restored, and filled with a devout congregation, why not other City churches?

The Bishop subsequently blessed the crucifix, altar cloth, two side-altars and aumbry, and a Russian ikon.

ENGLISH CHURCH STATISTICS

The *Official Year Book* of the Church of England for 1925 has made its appearance this week. Published by the S. P. C. K., this invaluable book of reference is now compiled in the offices of the Church Assembly, and those responsible for it may be congratulated on the improvements they have made in a volume which ought to be in the hands of everyone who desires to be acquainted with Church organizations and their work.

An account is given of last year's proceedings of the Church Assembly, with its constitution and powers and the rules which govern the representation of the laity. The Acts of Convocation in the Provinces of Canterbury and York are also recorded, and there is a report of the work of the Central and Diocesan Boards of Finance. It appears that the annual budget of the Assembly now amounts to about £150,000. The total voluntary offerings of the Church of England for the year ended December 31, 1923, reached a total of £9,589,943, of which £3,894,999 were for general and £5,694,944 for parochial purposes. This shows a total increase of £536,892 over the previous year. The gross total income

of the benefices in England amounts to £6,228,776, the net total income being £5,567,060, while the stipends of assistant curates reached a sum of £1,047,070.

The statistics relating to ordination candidates show that 436 deacons were ordained in the year ending September 24th, a decrease of twenty-seven on the previous year. This decrease is explained by the fact that the supply of ex-Service candidates has now come to an end, but it is evident that the number of men offering themselves for the ministry of the Church continues to be gravely inadequate. The number of baptisms in 1923 was 494,063, against 511,449 in 1922. Sunday school children number 1,946,771, and there were 171,825 teachers engaged in Sunday religious education of the young. The figures for confirmation show that in 1923 the number of candidates was 233,427, compared with 218,196 in 1922 and 203,233 in 1921. At Easter, 1923, there were 2,290,662 communicants, while in 1922 there were 2,170,880.

Thirteen new churches were built during the past year, and there is now accommodation in the parish churches of England for 5,378,408 persons, while other consecrated buildings and mission-rooms provide for 966,193 more.

In addition to full statistical information on important matters affecting the Church of England, the *Year Book* gives accounts of every branch of activity in the Church at home and abroad, and a list of the societies of all kinds working in connection with it. A new feature is a "Who's Who" of the seven hundred members of the Church Assembly.

ANNIVERSARY OF DR. JOHNSON

To commemorate the one-hundred-and-fortieth anniversary of the death of Dr. Samuel Johnson, a special service was held last Saturday afternoon in St. Clement Danes', Strand, the church where he was a regular attendant for so many years. Three of the prayers composed by Dr. Johnson were offered at the service, which was conducted by the Rev. W. Pennington-Bickford, the rector. The lesson, Job 28, was read by Mr. J. F. Green, of the Johnson Club, and an address was delivered by Mr. J. C. Squire, editor of the *London Mercury*, also a member of the Johnson Club. A hymn, specially written for the occasion by Mrs. Pennington-Bickford, and set to music by the rector, was sung. At the close of the service a laurel wreath was laid on Dr. Johnson's statue at the east end of the churchyard.

Recalling the fact that forty years ago a similar service was held in that church to commemorate the hundredth anniversary of Dr. Johnson's death, Mr. Squire said he felt sure he was speaking for many of Dr. Johnson's admirers when he expressed the wish that it might be found possible to make the celebration an annual one. Dr. Johnson was one of the greatest lay Christians in the records of the Church of England. Short of being an actual theologian, Dr. Johnson had been a most valuable exponent of the foundations of the Christian faith. He turned on the skeptic that artillery of ridicule and laughter which had been the most effective weapon in his armory. He attempted to carry the practice of Christian morals into everything he did. As a monument of Christian charity alone he deserved to be commemorated.

It was suitable also to cherish the memory of Dr. Johnson as a citizen and

as a man of admirable public character and great civic virtues. If we derived our impressions of him solely from Boswell, we might think that Dr. Johnson spent a good deal of his time in talking, and that he was constitutionally indolent. But his early years, which were not described in the *Life*, were years of unintermittent struggle and of great courage in the face of difficulties.

The chief reason, however, why they had a particular attachment to his memory was that, irrespective of his virtues and achievements, he commands our affections as a man. "I cannot think of another man," said Mr. Squire, "who so singularly unites the capacity of retaining our admiration for his intellect, character, and strength, and, at the same time, touches our sensibilities and sense of amusement."

In conclusion, Mr. Squire referred to the threatened City churches, and said he felt that the association of Johnson with that building was something valuable, both for the Church and the nation, and if they went to other City parishes they would find similar precious associations. Whatever might be said for the destruction of the churches in the center of London, they might be certain that Dr. Johnson would have been violently opposed to such a step.

GENERAL NEWS NOTES

Next Sunday, December 21st, is proposed by the British Council for the World Alliance for Promoting International Friendship through the Churches for observance as Peace Sunday. Since December 21st, is St. Thomas' Day, there are obvious difficulties in the way of a general adoption of the suggestion. As, however, on the Continent and in America the day is widely accepted as Peace Sunday, it will no doubt be found possible in many churches to link the festival with thoughts of peace, especially as all are looking forward to celebrating the Nativity of the Prince of Peace.

It is understood that the Malines "Conversations" between representative theologians of the Church of England and the Church of Rome will be resumed early in the New Year. The meetings will again be under the presidency of Cardinal Mercier.

GEORGE PARSONS.

REOPENING OF CHURCH NATIONAL CENTER

RACINE, WIS.—The National Center for Devotion and Conference at Taylor Hall, Racine will reopen on April 15, 1925. Reservations for conferences, institutes, retreats, training schools, etc., should be made through Mrs. George Biller, 281 Fourth Avenue, New York City, until April 1st, 1925. After that date, address Taylor Hall, Racine, Wis. The work accomplished during the year 1924 has proven the value and need for a National Center.

NEW CHURCH AND RECTORY

PORTLAND, ORE.—The parish of St. Mark's, Portland, is to have a new brick church rectory, the construction on which is to be begun at once. The total estimated cost is \$50,000, and is made possible by Miss Catherine H. Percival, a member of the congregation.

The plans call for the removal of the present frame structure, which is to be converted into a parish house, and the present rectory and parish house will be disposed of. Work will begin at once.

Constantine Chosen Ecumenical Patriarch in Quiet Election

Death of Cardinal Logue—Estonia and the Soviet—The Cologne Evacuation

The Living Church European Bureau
London, Dec. 19, 1924

THE NEWS OF THE ELECTION OF THE new Ecumenical Patriarch appeared in the London papers yesterday. The choice has descended upon Constantine, Archbishop of Dercos. He was born in 1863, an Ottoman subject in Asia Minor. He received his first important ecclesiastical appointment in 1886, when he became Archdeacon to the Metropolitan of Brusa. Ten years later he was made titular Bishop of Rhodostolou, and in 1903 Metropolitan of Veles in Macedonia. Translation to Trebizond followed three years afterwards, while in 1913 he succeeded Gregory VII as Metropolitan of Cyzicus, and he now succeeds him again as Ecumenical Patriarch. The chief interest in his career lies in the fact that he strongly opposed Meletios' election to the Ecumenical Patriarchate. It seems that on a technical point the new Patriarch is liable to be exchanged and the Turkish government has threatened him with expulsion, but it is held that this threat is only formal, and that the new Patriarch will be able to hold his sacred office in peace. We certainly ought to give thanks to God that the election has passed off as quietly as it has done and that there has been no disturbance of any kind. A very complicated situation might easily have arisen.

THE DEATH OF CARDINAL LOGUE

The recent death of Cardinal Logue of Armagh removes one of the foremost figures of the Irish Roman Catholic Church. Perhaps one of the most delightful features of this charming old gentleman was his extraordinary popularity with Irishmen outside his own Communion. One of his greatest friends was the Anglican Archbishop of Armagh. There is an amusing story told of them, how the Cardinal was visiting the Bishop one day and a noise was heard outside the palace. "What's that?" said the Bishop of Armagh. "Oh, only my people knocking some of yours on the head!" was the Cardinal's reply, and the two prelates continued their conversation. The *Church of Ireland Gazette* paid him a very high tribute, in its issue of December 12th, in quoting some words of the Lady President of the Armagh District Nursing Association. "Over all his work was the kindly light of his love for humanity and the bright sunshine of true Christianity." The late Cardinal was of peasant origin, but he served his country with the ability of a Prince of the Church.

ESTHONIA AND THE SOVIET

The results of investigations concerning the authenticity of the letter of Zinovieff to the British Communist Party tend to show that the letter was genuine enough, though the original has never been found. It is said to have been destroyed. But not content with stirring up trouble in Great Britain, the Soviet has tried to force a Communist rising in its neighbor, Estonia. The Estonian government fortunately had wind of this plot some time before the outbreak and promptly ordered the arrest of 149 suspected persons whose

trial began on November 10th. With the exception of seven, who were released, and the notorious Tomp, who was executed for contempt of court, the prisoners received varying sentences of penal detention. In revenge the Soviet government contrived to smuggle a number of men over the frontier who suddenly, at five o'clock one morning, attacked the principal government buildings in Reval with rifles and bombs. Happily the attempt was crushed very effectively, although the insurgents received aid from the Russian legation in Reval, and from Soviet warships cruising in the gulf close at hand. During the trial of those captured in the fighting the complicity of the Soviet government was proved up to the hilt. Events seem to show that the Russian government cannot be taken seriously in any way and cannot be treated as any ordinary government. The folly of having any sort of arrangements diplomatic or otherwise with such an institution seems very manifest.

THE COLOGNE EVACUATION

Nothing is known definitely at present whether the British are to evacuate Cologne by January 10th, as expected by the Germans, and I hope to say something about this in my next letter. I think myself that our occupation will continue and probably the Germans would rather have us than the French. At any rate, it is considered probable that the British will stay there until the French have completely evacuated the Ruhr.

AN ESPERANTO SERVICE

At the Church of St. John, Montmartre, Paris, an Abbé is said to have preached in Esperanto to a number of Roman Catholic Esperantists. But to my mind Latin is a preferable international language.

C. H. PALMER.

COMMENDS THE EMBER GUILD

NEW YORK, N. Y.—At a recent meeting of the Commission of the National Council on the Ministry the following statement was sent out:

"The Commission on the Ministry of the National Council desires at this time to stress the importance of calling the attention of priests and people alike at stated and regular intervals to the needs of the Christian ministry; of its regular replenishment with able and devout men; of the increase of vocations to the ministry; and of the fostering of these objects by earnest public, as well as private, prayer. It desires to bring to the notice of the clergy the existence and purpose of the Ember Guild, an organization formed in 1907 especially to promote these objects, a Manual of which, containing a wealth of special prayers and devotions for the four Ember Seasons, may be obtained by sending postage (four cents) to the present Secretary, the Rev. William C. Way, Wausau, Wis. Membership in this Guild and the use of this Manual will, in the judgment of the Commission, be most helpful in keeping in the thought and prayers of the Church the needs and work of the ministry through the spirit of united observance of these Days of Intercession for the increase of the ministry, and for God's blessing on the work of those who are already in holy orders."

"MALCOLM TAYLOR,
WILLIAM C. DEWITT,
HENRY C. STAUNTON,
Committee on Publicity."

Canadian Bishop Declines Vacant Bishopric in Wales

A Priest Honored—Quebec Diocesan Board of Religious Education—Miscellaneous Items

The Living Church News Bureau,
Toronto, Dec. 31, 1924

AN INVITATION TO ACCEPT THE VACANT Bishopric of Bangor, Wales, was recently extended to the Rt. Rev. David Williams, D.D., Bishop of Huron, and was declined. Announcement to this effect has been made by the Executive Committee of the Diocese of Huron, which, by resolution, has expressed its appreciation of the fact that his Lordship is not to leave the Diocese. The importance of the Bangor bishopric is revealed by the fact that one of the duties it carries with it is the investment of the Princes of Wales when they become of age.

The whole Canadian Church will join with the Diocese of Huron in gratification at Bishop Williams' decision not to accept a bishopric in his native principality. As Chairman of the Anglican Forward Movement, of the Prayer Book Revision Committee, for some years as the Executive of the Council for Social Service, but above all as the Executive of the Missionary Society, Bishop Williams has proved himself one of the ablest administrators of the Canadian Church.

A PRIEST HONORED

Previous to his retirement from the chairmanship of the Board of Education of the City of Toronto, a presentation was made to the Rev. F. E. Powell, rector of St. Barnabas' Church. On behalf of the entire administrative staff, numbering more than one hundred and fifty persons, Business Administrator Pearse presented the chairman with a handsome reading lamp. It was said by persons of long service around the board that it was the first occasion on which the entire staff had so signified their feelings toward a retiring chairman. Every employee in the building, from the greatest to the least, contributed an exact share toward the gift.

In making the presentation, Mr. Pearse noted that, closing the year for which Mr. Powell was chairman, the board showed a surplus of \$25,000. He also referred to the cordial relations that had been maintained between the chairman and the staff.

QUEBEC DIOCESAN BOARD OF RELIGIOUS EDUCATION

The annual meeting of the Quebec Diocesan Board of Religious Education was held in St. Matthew's parish hall, Quebec, P. Q.

Bishop Williams, the president of the Board, presided at the meetings during the day. The following officers were elected: Vice-president, the Rev. C. R. Eardley-Wilmot; secretary, the Rev. W. S. G. Bunting; treasurer, Mr. W. H. Henderson.

The afternoon and evening sessions were attended by the general public, and great interest and enthusiasm were shown. Two inspiring addresses were delivered by the Rev. Dr. R. A. Hiltz, of Toronto, General Secretary of the General Board of Religious Education of the Church in Canada. The subjects dealt with by Dr. Hiltz were Some Present-Day Phases of Sunday School Work, and The Home as a Channel of Religious Education.

A round table conference on the teaching of Church History, conducted by the

Rev. H. O. N. Belford, called forth an interesting discussion. It was followed by a most able illustrated lecture on the history of the Church of England from the Day of Pentecost to the reign of King John, by the Rev. A. R. Kelley. A paper on Primary Department Work by Miss Colley set forth very forcibly the importance of teaching religion to young children, and was very much appreciated.

MISCELLANEOUS ITEMS

On a recent Sunday evening at the Church of the Redeemer, Montreal, P. Q.,

the Ven. Archdeacon Paterson-Smyth dedicated a new pulpit in memory of the late Thomas Edward Hartley, R.A.F. The pulpit was given by his parents, and the work of erection has been done under the supervision of B. Lancaster, assisted by Messrs. Harrow and Sutton, all being members of the Men's Association of this parish.

The Rev. W. A. Geddes, of Herschel Island, has been doing deputation work in the Dioceses of Fredericton and Nova Scotia, where he has been a very welcome visitor.

The Bishop of Toronto has announced a pre-Lenten Quiet Day for the clergy to be held at a date still to be set (after the middle of February) in St. Alban's Cathedral.

Bishop Slattery Pleads Restoration Of Places and Persons in Boston

The Watch Night Service—The Philosophy of Worship—Congregational Fellowship

The Living Church News Bureau,
Boston, Jan. 3, 1925

BISHOP SLATTERY RECENTLY PREACHED a sermon at Christ Church, the Old North Church of Paul Revere fame, that has attracted considerable interest. Two of the prominent Boston dailies had leading editorials in appreciation of the thought of the sermon.

It was a day of triple significance to the congregation of Christ Church. It was the 201st anniversary of the church; the Society of Daughters of Colonial Wars dedicated a tablet in memory of Sir William Phipps, Royal Governor of the Bay State. The day was significant, too, because this was Bishop Slattery's first official visit to the church since he was raised to the episcopate in October 1922.

The anniversary sermon was preached by Bishop Slattery. His sermon was a plea for a restoration of human living; for a restoration of the neighborhood of the Old North Church, a restoration that would make even the forgotten parts of the city beautiful and peaceful.

Some of the striking sentences in Bishop Slattery's sermon were as follows:

"We too easily take for granted that there must be an East London and an East Side of New York, with their tragically hard conditions. We restore buildings here and there, and we do well. But there is something better, the restoration of human living."

"That, I am sure, is what Christ would have this old church stand for, bearing His name, as it does. It is not to be a landmark and a curiosity. It is to be, like Christ Himself, the creator of a new life for all who will even look upon it."

"If all Boston really cared there would be no part of Boston in which we should not all rejoice. There would be no court end, because all would be part of the Lord's own court, the New City pictured in the Book of Revelation. The Lord Christ, through His Church and its beckoning, would have indeed gathered His own, and they would have His peace and His joy in their faces."

"Will you dream of what these streets may be when they, too, are restored like this ancient church? Will you tell the dream to your friends and plead for it? And then will you put your hand to the task and make your own city in all places as the city of God and His Christ?"

THE WATCH NIGHT SERVICE

An increasing number of Massachusetts parishes this year had the watch night service on New Year's Eve. As a rule the service begins at eleven o'clock, with the singing of many familiar hymns, usually beginning with the Christmas hymns and carols. A psalm, a lesson and a few well chosen collects are then said, and a short address is given. A few minutes before twelve there is silent prayer. Then follow appropriate prayers for the New Year, and the clergyman wishes his people a happy New Year. Some parishes have a custom of a midnight celebration of the Holy Communion, immediately following the watch night service.

To those parishes which have never tried the annual watch night service, this interesting observation may be helpful, as plans may be considered for the coming year. This service on the eve of each new year has a congregation entirely different from that of any other during the remaining part of the year. The clothes of the congregation are different. Many of the people in this unique congregation have just come from dances or parties. They naturally are not wearing their Sunday apparel. Having just spent an evening of entertainment and pleasure, they more joyously and whole-heartedly sing the hymns. And if the preacher does the expected thing and preaches a real watch night sermon, the attention of the congregation is unusually intense.

THE PHILOSOPHY OF WORSHIP

Free lectures on The Philosophy of Worship are offered by the Lowell Institute in King's Chapel on the following Monday afternoons at 2:30 o'clock: The Psychology of Worship, January 19th; The Justification of Worship, January 26th, by James Bissett Pratt, Mark Hopkins, Professor of Intellectual and Moral Philosophy, Williams College; Doubts about Worship, February 2d; Worship as Creativity, February 9th, by Edgar Sheffield Brightman, Borden Parker Bowne, Professor of Philosophy, Boston University; Worship in its Philosophical Meaning, February 16th; and finally, Worship and Belief, March 2d, by Charles Andrew Armstrong Bennett, associate Professor of Philosophy, Yale University.

CONGREGATIONAL FELLOWSHIP

A new movement toward more congregational fellowship is making headway among many Massachusetts parishes,

especially after the Sunday evening services. Since the completion of the new crypt, the Sunday evening congregation at the Cathedral is invited to a social hour after each evening service. I hear that several hundred people often accept this invitation, and appreciate this chance to visit with each other.

In announcing a somewhat similar plan at St. Stephen's Church, Lynn, the rector, the Rev. W. Appleton Lawrence, wrote:

"Have you felt that St. Stephen's lacked a certain close Christian fellowship? Possibly you have criticized the Church on this very matter. If not, perhaps you know comparatively few of its members. We are a large group, and it is hard to establish the contact we might like to have. With this in mind, we have begun a series of informal fellowship gatherings in the Parish House immediately following the Sunday evening service. This Advent season offers a splendid opportunity to join in singing Christmas carols, to be followed by a social gathering with light refreshments. Won't you make an effort to join with us in furthering the spirit of Christian fellowship? The service of Evening Prayer will be slightly shortened and the family gathering breaks up soon after 8:30, thus enabling those who attend to get home at a reasonable hour."

A CORRECTION

In the account of the death of the Rev. A. H. Wright in the issue of December 20th, the word "Newburyport" should have been placed after the words "St. Paul's Church," thereby identifying Fr. Wright's parish. As it appeared one might have thought Fr. Wright to have been rector of St. Paul's Church, Boston, especially if he were to have forgotten that this church is now a Cathedral foundation, and is headed by Dean Rousmaniere under the Bishop.

GENERAL NEWS NOTES

Under the direction of Miss Blanche M. Berry, parish worker for the Episcopal City Mission, a Holy Night pageant was given at St. Mary's Free Church, East Boston, Tuesday evening, December 23d, as a part of the church service. At its close adjournment was made to Trinity Hall of St. Mary's House for Sailors, where a play, entitled, *Turning the Tables of Christmas for Santa Claus*, was given.

The outstanding work in the Diocese of Massachusetts during the past year was done by Archdeacon E. J. Dennen, as archdeacon of Boston and superintendent of the Episcopal City Mission. Never before has a whole city been so thoroughly organized for service in all the hospitals, never before have the missions been so well manned. And through trained leaders for the girls as well as the boys, which under Mr. Dennen's direction the diocese is now contributing to the parishes, the individual parish is finding a more healthy response for service on the part of its boys and girls.

RALPH M. HARPER.

AN ACOLYTES' FESTIVAL

CAMBRIDGE, MASS.—The Guild of St. Vincent of the Church of the Advent, Cambridge, has issued invitations to the clergy and acolytes of the Church to participate vested and with banners in the annual festival service and procession at four o'clock in the afternoon of Sunday, January 25th. A reception with light refreshment will be held in Croswell Hall after the service.

New York Churchmen Celebrate Christmas with Many Services

At the Cathedral—Of Human Interest—General News Notes

The Living Church News Bureau
New York, Jan. 3, 1925

THERE WAS RAIN ON CHRISTMAS EVE at noon, but later the atmosphere cleared and Christmas Day, while cold, was not stormy. There was a flutter of snow early in the morning, but by noon the sun had come out. In spite of the disagreeable weather, the noonday Carol Service on Christmas Eve at St. Paul's Chapel was thronged. The service was broadcasted for the first time. The choir of the Chapel was assisted by the boys from the Chapel of St. Cornelius, Governor's Island. At St. Paul's, as at the Carol Service held at three o'clock in Trinity Church, the climax of devotion was the visit to the Manger. At Trinity, two hundred and fifty children of Trinity Church school occupied reserved seats with the Sisters of St. Margaret and marched in procession around the church to the crèche. The rector, Dr. Stetson, made a brief address. The chimes of Trinity Church played carols from 2:30 to three o'clock, and the entire service was broadcasted by WJZ, for the third consecutive Christmas. At midnight, there was a choral Eucharist in St. Christopher's Chapel, Trinity Mission House, celebrated by the Rev. Alfred W. Treen, one of the clergy of the parish church. The *Missa de Angelis* was sung by the Sisters and congregation, led by the Rev. W. B. Kinkaid.

Among the many other Christmas Eve services of note, two deserve special mention. At the Church Missions House, 281 Fourth Avenue, the Christmas Gospel was read in five languages, by the President of the Council, in Greek; in Spanish, by the Rev. Arthur Gray, D.D., secretary for Latin America; in Chinese, by the Rev. Thomas P. Maslin, of Hankow; in Japanese, by Miss Naide, daughter of the Bishop of Osaka; and in English, by the Rev. Carroll M. Davis, D.D., Domestic Secretary of the Department of Missions.

A notable midnight service was that at Corpus Christi Church. The clergy, choir, and congregation assembled in a house near the church and marched in procession through the street, the celebrant in violet cope, singing Advent hymns. At the church door, as the celebrant changed his penitential vestments for the white of Christmas Day, the choir and congregation joined in the Christmas procession, and the Mass proceeded. After the blessing, the celebrant placed the image of the Holy Christ Child in the manger which stands at the head of the south aisle, emblazoned in a forest of Christmas trees.

Christmastide this year marks the fifteenth anniversary of the Rev. E. H. Schlueter, as vicar of St. Luke's Chapel, Trinity Parish. For these fifteen years, Fr. Schlueter has held an evening service on Christmas Day, with choir present, as a protest against the custom prevalent throughout the land, by which the churches alone are closed and dark on the night of our Saviour's Birthday, theaters, dance halls, restaurants, and other places less innocent, being open and ablaze with light. The clergy keep open house afterward in the parish hall for

such persons as care to come, closing the evening with carols at the crèche at ten o'clock.

AT THE CATHEDRAL

St. John the Evangelist's Day, the patronal feast of the Cathedral, is always observed with special solemnity, as it is also the anniversary, this year the thirty-second, of the laying of the corner-stone by the late Bishop Potter. There was a choral celebration of the Holy Eucharist in the Cathedral at half-past ten o'clock, at which the Bishop officiated. At this service the Woman's Auxiliary of the Cathedral made its annual corporate communion. This body has recently made a gift of \$11,000 toward the completion of the Cathedral, and the Bishop mentioned a recent gift of \$50 from women who came to the Clothing Bureau of the Auxiliary for help, but were so deeply interested in the Cathedral campaign that they voluntarily gave the amount mentioned.

Notable among the many "watch-night services" held on New Year's Eve, for New Year's Day seems to have overshadowed the Feast of the Circumcision, were the services at the Cathedral. For the first time in the history of the Cathedral, its services were broadcasted. At 11:45 p. m., Bishop Manning delivered his New Year's message, as follows:

"The last moments of the passing year have a special message for us. We are opening a new chapter in our lives. A clean page is before us on which we may write what we will.

"And at this significant moment, by the courtesy of WNYC, I am speaking to a great invisible audience as well as to you who are gathered here before me.

"I appreciate very much the opportunity of saying a few words to you tonight from the Cathedral which stands in such special relation to the life of our city and country, and which we are now undertaking to complete as a great House of Prayer for all people, to the honor and glory of God, and for the service of our fellow men. I hope that for each one to whom I am speaking here in the Cathedral, and wherever my voice may reach, this year now opening may be the best, and therefore the happiest, that you have ever had.

"God wishes us to be happy in our lives here in this world.

"It is true that we must not make our own happiness our chief aim in life. We cannot attain true happiness or noble living by that method. There are other things which stand first, and for the sake of which we must be ready to sacrifice happiness, and life itself, if need be.

"It is true that trial and sorrow come to all of us and we must be prepared to meet them. But nevertheless, with these facts fully in view, we know that happiness is God's will for us not only in the next life but here in this wonderful world in which we now are. Let me offer three practical suggestions for the year now coming:

"1. Do your work in life, whatever it is, faithfully and with all your might. Even though your work may not be what you would choose, put your heart into it and you will find happiness and satisfaction in it. There is no satisfaction in poor, half-hearted, slipshod work. But there is nothing in life that gives us greater satisfaction than useful work well and honestly done. We ought to find keen enjoyment in our work, and let me add that we ought also to enjoy our play. Let us not

forget that God takes just as much pleasure in our recreations, and sports, and amusements, as He does in our work, or in our prayers and worship, and in a true, wholesome, human life all of these must have their place.

"2. As we stand on the threshold of a New Year let us leave behind us the mistakes and sins of the time past. We all have many things to regret in the time that has gone, things which we must ever think of with sorrow and repentance.

"But we ought not to dwell too much on these things. God does not wish us to do so. He wishes us to accept the forgiveness which He offers and to go forward with full faith and hope into the future. This is what St. Paul tells us. He says 'forgetting those things which are behind, and reaching forward unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus.' That is a good text for us to carry with us into the New Year.

"3. As we go forward into the New Year let us resolve to live in the spirit of kindness and good will and generous forbearance towards all our fellow men.

"Let us not carry into the New Year the thought of any wrong done us in the past. There is nothing that so weakens us, and robs us of our happiness as carrying around in our hearts a resentment against some one. We must not condone sin and wrong, and treat them as of little moment. Jesus Christ never does this. But we must forgive the wrongdoer, and desire only that which is for his good.

"Let us realize how deeply we all need God's patience and forbearance ourselves. We are never nearer to Him, never more pleasing to Him, never more like Him than when we show kindness and patience and forbearance towards others.

"So, with faith in God and with good will to all, let us make this New Year a truly happy one, remembering that whatever it may bring to us it is just one more step on the way that leads to that home above which awaits us, where all things shall be made new, and life shall be forever and ever."

OF HUMAN INTEREST

A hundred of the little boys and girls among the tubercular patients in Sea View Hospital, on Staten Island, were able to leave their wards for the annual holiday children's party, given in the auditorium on the afternoon of December 29th, by the chaplain from the City Mission Society, the Rev. A. M. Hildebrand. Many of them came in wheel chairs. Scores of other children, unable to come to the auditorium, had been propped up against their pillows in the open porches to catch the notes of the carols that drifted across the crisp air.

Inside the auditorium a tall Christmas tree lifted its tinselled evergreen, and red and green packages piled high around the platform brought eager little cries from every corner of the room. Many of these children have been at Sea View for two or three years and longer. Some of them remember nothing of Christmas but that which they have learned from Christmas parties in the hospital.

Fifty homeless and destitute women, temporarily sheltered at St. Barnabas' House, 306 Mulberry Street, were entertained at a Christmas party and play last night, the gift of Mr. George Heilner and the Episcopal City Mission Society, which operates St. Barnabas' House. The play, *The Light of the World*, written by Miss Agnes Bradley, daughter of Mrs. Helen R. Bradley, headworker at the house, was presented by St. Mary's Guild of Trinity Chapel. A live baby from the St. Barnabas' Baby Shelter was used to impersonate the Christ Child.

While the party was in progress, a young mother and her child were brought in by a policeman for shelter, a thing which happens every hour of the night at St. Barnabas' House. This woman was sobbing and, refusing to attend the party, threw herself into her narrow bed. Three older women, each of whom had come with her own grief only two or three nights before, left their places near the Christmas tree. When Mrs. Bradley discovered them, they were in the dormitory, comforting the young mother. With the headworker's help, they assisted the girl to dress. In an hour she was dancing at the party.

"Twenty prisoners offered themselves for baptism at the Sunday morning service in the chapel at The Tombs last week, and forty-three made their communion," reports the Rev. Joseph H. Ivie, the official chaplain maintained by the Episcopal City Mission Society at the city prison. The service followed Chaplain Ivie's usual custom of administering Baptism on the Sundays preceding Easter, Decoration Day, and Christmas.

Even the widow's mite and the good wishes of the poor and infirm join at this season in the gifts for those more needy. At the City Home on Welfare Island the Rev. Sydney Ussher, the chaplain for the Episcopal City Mission Society, received \$13.40 from the members of the Home. It is the desire of the old people who are giving it that this money, pinched out from tiny incomes of a dollar or two a month, go to the Hundred Neediest Cases of the New York Times.

"We have at least a place to sleep and food and shelter," said one old man who is without a relative or friend in the world outside the City Home. "And that's more than some of those others in trouble have."

GENERAL NEWS NOTES

Carol services have come to be the chief means for the special observance of the Sunday after Christmas. The carol services at the Cathedral and at the Church of St. Mary the Virgin are always distinguished by the high character of the carols and the artistic finish of their rendering. Special features at the Cathedral this year were the Seventeenth Century Echo Carol, Pergolosi's Angels' Song, and the *Gloria in Excelsis* from Palestrina's *Missa Brevis*. At St. Mary's, extensive use is made of carols in the place of hymns, as in the Solemn Processions at Christmas-tide. On Sunday afternoon, *In dulci jubilo* was sung as an entrance hymn, while French, Bressan, Catalan, German, and English carols, ranging in date from the Fourteenth Century to the Twentieth, marked the special program following Evensong. *Tantum Ergo* at Benediction was sung to the Picard carol melody used in our Hymnal with the hymn, Let all mortal flesh keep silence.

Christmas carols were beautifully rendered on Christmas Eve in St. Peter's Church, Chelsea, by the combined choirs of the parish, at a service which included a procession of lights. The memorial tablet in the Baptistry to Clement C. Moore, founder of the parish, known and loved throughout the English-speaking world as the author of *The Night Before Christmas*, was decorated with a wreath and surrounded by poinsettias and lighted candles at the close of the service.

The Rev. George R. Van De Water, D.D., rector of the Church of the Beloved Disciple, received a Christmas gift of \$1,040 from his parishioners at the morn-

ing service on Christmas Day. Dr. Van De Water made his first appearance in the pulpit after a six months' absence, three of them spent in Europe on his vacation, and the last three in St. Luke's hospital where he has undergone several operations.

T. J. WILLIAMS.

CONSECRATION OF BISHOP SEAMAN

BETHLEHEM, PA.—The Presiding Bishop has taken order for the consecration of the Rev. Eugene Cecil Seaman, Bishop-elect of North Texas, the service of consecration to be at 10:30 A. M. Sunday, January 18, 1925, in St. Andrew's Church, Amarillo, Texas.

The following have been designated by the Presiding Bishop:

Consecrator, the Rt. Rev. T. F. Gailor, S.T.D., President of the National Council.

Co-consecrators, the Rt. Rev. G. H. Kinsolving, D.D., Bishop of Texas, and the Rt. Rev. W. T. Capers, D.D., Bishop of West Texas.

Preacher, the Rt. Rev. F. B. Howden, D.D., Bishop of New Mexico.

Presenters, the Rt. Rev. H. J. Mikell, D.D., Bishop of Atlanta, and the Rt. Rev. C. S. Quin, D.D., Bishop Coadjutor of Texas.

Epistoler, the Rt. Rev. T. P. Thurston, D.D., Bishop of Oklahoma, and Gospeller, the Rt. Rev. J. R. Winchester, D.D., Bishop of Arkansas.

Reader of the Testimonial of House of Bishops, the Rt. Rev. H. T. Moore, D.D., Bishop of Dallas.

Reader of the Consent of Standing Committees, the Rev. R. W. Seaman, Stamford, Texas.

To say the Litany, the Rev. L. L. Swan, Clarendon, Texas.

Master of Ceremonies, the Rev. R. N. MacCallum, Amarillo.

Deputy Registrar, the Rev. Willis P. Gerhart, Abilene, Texas.

Attending Presbyters, the Rev. Frank Eteson, Big Springs, Texas, and the Rev. Percy W. Jones, Coleman, Texas.

The consecration service will mark the opening of the fifteenth annual Convocation of the District of North Texas. An inspirational meeting of the clerical and lay delegates, together with the delegates to the annual meeting of the district branch of the Woman's Auxiliary is planned for Sunday evening, to enable the delegates to hear addresses by such visiting bishops as can remain in Amarillo for the night session. The business meetings will follow on Monday and Tuesday.

The Bishop-elect leaves his parish in Gadsden, Ala., January 10th, for Amarillo, where he will make headquarters.

NEW AUTOMOBILE FOR BISHOP McELWAIN

MINNEAPOLIS, MINN.—Seven years ago the Diocesan Branch of the Woman's Auxiliary presented Bishop McElwain with a Dodge Bros. touring car, which he has been driving ever since. On Christmas Eve a committee representing the men of the Diocese presented the Bishop with a 1925 model Dodge Bros. sedan, fully equipped. The committee in charge of contributions for this gift, the Rev. H. L. Miller, of Lake City, and Mr. Charles B. Lyon, of St. Paul's Church, Minneapolis, stated that the gift represented contributions from men connected with nearly every parish and mission in the Diocese.

Pennsylvania to Build Rectory for Busy Missionary Priest

A Parish House—Church Normal School—Bequests to the Church

The Living Church News Bureau
Philadelphia, Jan. 1, 1925

THE CHURCH EXTENSION FUND of the Diocese of Pennsylvania has issued a January Call on its subscribers, for assistance in purchasing a rectory for the Church of the Advent, Kennett Square.

The priest in charge of the church, the Rev. Charles E. Spalding, has charge also of St. John's, Kelton, and St. Andrew's, Oxford. His ministrations cover a territory of approximately 100 square miles, stretching south to the boundary of Maryland. Heretofore it has been necessary for the minister to live in a rented house at some distance from the church. The opportunity for acquiring a suitable and convenient property to serve as rectory has been approved by the Bishop and the Executive Council. The proceeds of the call will be devoted to this purpose.

A PARISH HOUSE

On the evening of St. John the Evangelist's Day, the new addition to the parish house of St. John the Evangelist's Church, Lansdowne, was dedicated with suitable ceremonies by the rector, the Rev. Charles E. Tuke, D.D.

The new building was erected at a cost of \$36,000, all of which is secured by pledges. The property fronting the parish house was presented to the parish by Mr. Alexander Wilson, Jr., and has an estimated value of \$20,000.

The addition is designed in English Perpendicular Gothic style to harmonize with the church structure. First consideration was paid to the needs of the Church school, in the arrangements of the parish house, which also provides accommodations for meetings of various kinds, an office, and a parish parlor. The basement provides opportunities for games and recreation.

CHURCH NORMAL SCHOOL

The second semester of the Church Normal School will continue from Thursday, January 8th, for ten consecutive Thursday evenings, in the Church House. Twelve subjects will be taught in three groups of classes, to be followed by a popular lecture course at which a series of lectures on Reading the Bible will be given by the Rev. Royden K. Yerkes, S.T.D., Professor of the History of Religions in the Philadelphia Divinity School.

A feature of the school, which added much to its success last fall, is the supper, which will be served each evening at six o'clock. Officers of the Church School Service League have arranged and have served these suppers so efficiently that a profit resulted for the benefit of the Church School Service League, though the cost of the suppers is only fifty cents *per capita*.

Last semester there was a paid registration of two hundred and twelve, in the various classes.

BEQUESTS TO THE CHURCH

The will of Mrs. Edith Wharton Boker, aunt of Senator George Wharton Pepper, makes the following bequests, among others: \$10,000 to the endowment

fund of St. Mark's Church, \$10,000 to the "General Clergy Relief Fund," \$5,000 to the Episcopal Hospital for the endowment of a free bed, \$5,000 to the endowment fund of St. James' Church, Phila-

delphia, and \$25,000 to the Domestic and Foreign Missionary Society.

THE ANTIOCH CHALICE

An illustrated lecture on the Antioch Chalice will be given on Friday evening, January 16th, by Professor William Romaine Newbold, in the parish house of St. Mary's Church, Hamilton Village, of which Professor Newbold is a member.

FREDERICK E. SEYMOUR.

Chicago Missionary Reports Quaint Japanese Customs

Religious Instruction—Benevolences of St. Luke's Church, Evanston

The Living Church News Bureau
Chicago, Jan. 8, 1925

ST. PETER'S, CHICAGO, is one of the parishes here that supports a missionary in the foreign field. Miss Dorothy Hittle is the representative of St. Peter's at Hirosaki, Japan, her chief work being among young women and girls. In a letter to her rector, the Rev. H. L. Bowen, received just before Christmas, Miss Hittle tells of two outings she had taken with the girls of her school. The first was a school picnic taking place in all the wonderful glory and beauty of an autumn day. The quaint manners and customs of the people always show themselves. For example, compare this scene and incident with one of our American school picnics:

"We stood in a circle while Mr. Nishimura, our deacon, said grace. Grace being finished, every girl turned her back on every other girl and proceeded to eat rice cakes. These are balls of cold rice with chopped fish or beans in the center. By way of its being a holiday, the girls had fruit and candy, but eating together has no charm for them what ever, and eating in the presence of a foreigner is agony."

The other excursion was of a different kind:

"It is the custom of the Church in Japan to have a pilgrimage on All Saints' Day to the graves of the Christians. The Christians have no special cemetery, but are buried in the Temple grounds. About twenty of us met at the temple and, singing For All the Saints Who from Their Labors Rest, in Japanese, we went to the grave of one of the Christians. Here we had a short service and put flowers on the grave. At each succeeding grave we had only one prayer and a verse or two of a hymn. After finding about four graves, each one in a different yard, the rain began to pour, and we found refuge in a Buddhist temple. After waiting for a half hour, some of the Christians went to nearby houses of friends and borrowed all the umbrellas available. We then continued our pilgrimage until dark. It is a custom which means a great deal to the Japanese, for they have been accustomed for generations through Buddhist teachings to pay a great deal of respect to the dead, a respect which almost amounts to worship."

RELIGIOUS INSTRUCTION

Recently I referred to the important work being undertaken in the field of Religious Education by the Chicago Church Federation, mentioning particularly the success of the Daily Vacation Bible Schools, in which movement some of our parishes co-operated, and to the survey and plans looking to daily religious instruction in the public schools. Dean Thomas F. Holgate, president of the Federation, in his

New Year's letter, singles out the work of religious education as of outstanding importance. He says:

"I wish to make reference to a single bit of work undertaken early in the past year, in which substantial progress has been made. I mean the organization of the Chicago Council of Religious Education, consolidating the Chicago Sunday School Association with the Commissions on Religious Education and Daily Vacation Bible Schools, into a new body which will give direction and inspiration to the work of religious education in the Churches throughout the whole region. The new Council is set up and the divisions are already at work on constructive programs."

Part of that Program includes the plan for daily religious instruction in the public schools.

BENEVOLENCES OF ST. LUKE'S, EVANSTON

At Christmas time, about \$3,000 worth of gifts went out from St. Luke's Church, Evanston, to the poor. First of all, the boys and girls of St. Luke's Church school, on the Sunday before Christmas, brought their packages of joyful and useful gifts for the boys of Lawrence Hall, Chicago, and the girls of St. Mary's Home. These gifts, hundreds of them, were crated and sent to these homes in time for Christmas Eve.

Then on Christmas Eve these same Church school boys and girls brought an offering of \$450 for the Diocese of Chicago.

Gamma Kappa Delta, the young people's society, bought, packed, and delivered 100 baskets of food, which cost them \$5 each, to a hundred homes in Chicago, the names being furnished by Chase House and the Cathedral Shelter.

The Men's Club, for the tenth consecutive year, entertained as their guests three hundred boys and girls nominated by the Evanston Charities, each of whom received a number of personal gifts purchased and presented by the individual host.

Thus church and parish house, side by side, emphasized the two-fold life of the parish. The church, beautifully decorated and thronged with worshippers, was emptied only to transform the parish house into a beehive of workers intent upon dispensing Christmas cheer.

GENERAL NEWS NOTES

A Mission will be held at St. Mary's Church, Park Ridge, the Rev. H. L. Smith, rector, from January 18th to the 25th. The Missioners are Bishop Griswold and Fr. Harrison, O.H.C.

A news bureau for the Diocese has been definitely established with headquarters at diocesan headquarters, 6 North Michigan Ave. Mr. Joseph E. Boyle, a Churchman with newspaper experience, is the director. The bureau is sponsored by the Church Club and has

the unanimous approval of the Bishop and Council. Its work will be the publication of the diocesan paper and the collection, preparation, and dissemination

of Church news. An important part of the director's work will be the establishing of contacts with the daily secular press.

H. B. GWYN.

Activities in Washington Center Around Cathedral

Other Important Church Building

—The Younger Clergy—A Diocesan House

The Living Church News Bureau
Washington, Jan. 3, 1925

THE BISHOP'S HOUSE IN THE CATHEDRAL Close was busy New Year's Day with comings and goings of the many friends of the Bishop and of Mrs. Freeman, who called to wish them the compliments of the season. Mrs. R. L. Wolveen, wife of the vicar of Trinity Diocesan Church, assisted her mother in receiving their guests.

The Bishop of Washington has sent to all members of the National Cathedral Association in all parts of the country a letter of New Year's greeting together with a statement of the work done during the year on the Cathedral fabric and the work contemplated during the coming year. Three bays of the choir are now completed to the roof line, and the vaultings and roofs over the side chapels are completed. The concrete foundations for the transepts and crossing are being laid and work on the Chapel of the Resurrection under the south transept will soon be begun and the side aisles of the Bethlehem Chapel will be continued westward as far as the crossing.

The Mary Jesup Blair Memorial wing of the Cathedral Library is nearing completion and will be ready for occupancy in the spring. Although this will furnish space for only a portion of the books contained in the collection of the Cathedral, it will afford an opportunity for students and others to consult the rare works which will be available.

OTHER IMPORTANT CHURCH BUILDING

Several other important works of church building have recently been completed. Foremost of these is the addition to All Souls' Memorial Church. The congregation of this church has grown so rapidly in the last ten years that the old building was no longer able to accommodate the people. It was therefore decided to utilize the nave of the former church as the transepts of a new building and to construct a new nave. Although the work is not entirely finished, services are now being used in the new building.

At St. John's Church in Georgetown, D. C., it was found necessary to repair the wooden steeple which crowns the brick structure. In examining the steeple in preparation for repairs, it was found that some of the timbers of the original belfry were still in place. A belfry and lantern have now been completed, which are the replica of those built in 1797 when the church was first erected. Architecturally, the new belfry in the old style is a great improvement on the rather incongruous steeple which was of more recent date.

St. Alban's parish church has also completed a work which has been proceeding slowly for a number of years. The church was a frame building built some seventy

years ago. Several years ago, a stone parish house was built alongside the church. It was then decided to cover the frame building with stone of the same kind as the hall. This has been done, and at the same time the chancel was enlarged, the new chancel being used for the first time on Christmas, 1922. Within the past two weeks, the remaining portion, the connecting link between church and parish hall, has been completed. This takes the form of a well proportioned Norman tower, and was erected as a memorial to the faithful departed of the parish. The whole group, which stands within the grounds of the National Cathedral on Mt. St. Alban, is now one of the most effective and ecclesiastical looking of the churches in Washington.

THE YOUNGER CLERGY

The Diocese of Washington has been congratulated during the past decade on the high quality of the young men it has been placing in the ministry. This has been demonstrated in the last few days by recent elections to vacant rectorships. The Rev. Calvert E. Buck, in the first year of his priesthood, was chosen in September as rector of Washington Parish, one of the oldest and best endowed parishes in the Diocese. More recently, the Rev. H. V. O. Lounsbury, a young priest, was chosen as vicar of the almost independent chapel of St. John's, Mount Rainier, in St. Matthew's Parish, in the center of a growing community, which is sure to be a separate parish in the course of a few years. On January 15th, the Rev. Clyde Brown, who was a deacon less than two years ago, will become rector of Silver Spring Parish, a flourishing suburb. Finally, it has been announced in the daily papers that the Rev. Edward Pinkney Wroth, now rector of St. Philip's, Laurel, Md., in this Diocese, has been called to the rectorship of the important Christ Church Georgetown, the home church of the "before-the-war" aristocracy of Georgetown.

Mr. George Gresham, who was for several years a lay missionary in China, was recently ordered a deacon in the Diocese of Massachusetts, and has been transferred to this Diocese as assistant minister in St. Margaret's Parish.

A DIOCESAN HOUSE

The Diocese of Washington is now the proud possessor of a Diocesan House. Through the courtesy of Epiphany Parish, its unused rectory has been rented to the Bishop, who has established there a down-town office, and offices of the various Boards have been opened in the building. Here meetings of a diocesan nature are held, and here the Clericus meets for its monthly luncheon. The midwinter meeting of the Laymen's Service Association will be held in Diocesan House on January 14th.

EXCESS in pleasure will cripple the soul as surely as gluttony does the body.—*Rev. William Porkess, D.D.*

AMERICAN CHURCH MONTHLY

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NEW YORK CHURCH INSTITUTE

NEW YORK, N. Y.—The Church Institute of the New York Diocesan Board of Religious Education begins its winter term at St. Mary's Church, 521 West 126th St., January 13th, at eight o'clock. The Institute meets for six Tuesday evenings.

The Rev. Frank Gavin, Th.D., Professor of Church History in the General Theological Seminary, is to give a course of lectures on The Evolution of Christian Thought, and Miss Mildred Brown, Director of Pageantry at the Princeton and Geneva Summer Schools, is to give a course on Church Pageantry.

Courses affiliated with those of the Church Institute are those of the Church Normal Schools, the Columbia University Extension Courses, and the Department of Religious Education of the Greater New York Federation of Churches.

BISHOP DuMOULIN'S PLANS

CLEVELAND, OHIO.—The Rt. Rev. Frank DuMoulin, D.D., former Bishop Coadjutor of Ohio, sails from New York, January 6th, via the White Star Line for a Mediterranean cruise, and intends to spend several weeks in Egypt and Palestine. About the first of April he will go to Oxford, England, to spend several months in study and research at the University there. He expects to return to the United States after a year abroad, and to engage in parochial work in the East.

BISHOP ROWE'S CORRESPONDENCE

SEATTLE, WASH.—The Rt. Rev. P. T. Rowe, D.D., Bishop of Alaska, who has just been released from the hospital after a severe operation, wishes it to be known that, while his recovery is progressing satisfactorily, his condition is still such that he is unable at present to attend to his correspondence.

EXECUTIVE SECRETARY OF ALABAMA

ANNISTON, ALA.—The Rev. J. M. Stoney, 1023 Quintard Avenue, Anniston, has been appointed by the Bishop Coadjutor Executive Secretary of the Diocese of Alabama, to succeed the Rev. E. C. Seaman, Bishop-elect of North Texas, beginning January 1st. The Rev. Mr. Stoney also becomes Secretary of the Diocesan Council, having served for two years as Assistant Secretary.

DR. SWEET HONORED

TOKYO, JAPAN—The following resolution has been passed by the Asiatic Society of Japan, and sent to the Rev. Charles F. Sweet, long connected with the Church's mission in Japan. The Society is a learned society devoted to Japanese studies, and their transactions have been published for the last fifty years. It is to these transactions that the world owes most of its knowledge of the recondite Japanese history, literature, art, religion, etc. The most distinguished scholars in Japan, have been and are members, such as Sir Charles Eliot, British Ambassador in Tokyo, Sir Ernest Sotow, the late Rev. Arthur Lloyd, and the Hon. Roland S. Morris, late United States Ambassador.

Resolutions of this nature are but rarely passed by the Society.

"The Rev. Charles F. Sweet, D.D., long in Japan as a member of the American Episcopal Mission and Professor in St. Paul's University, has recently retired from the service and has returned to the United States.

"The Asiatic Society of Japan is indebted to Dr. Sweet for faithful service rendered through many years as Councilor, as Librarian, as Recording Secretary, and as Vice-President. He has also read papers before the Society and often has been a member of Special Committees for the consideration of papers submitted and other matters of importance. The Council wishes to place on its records its acknowledgment of the indebtedness of the Society to Dr. Sweet for the valuable services thus rendered, and desires to give expression to the regret the members of the Council feel in being deprived of the further fellowship and counsel of a member so highly esteemed.

"The Council hereby requests the Secretary to send a copy of these Resolutions to Dr. Sweet and convey to him our hearty greetings."

THE MISSION AT SAGADA

NEW YORK, N. Y.—Bishop Mosher has cabled the Department of Missions that the Rev. A. E. Frost has been placed temporarily in charge of the mission at Sagada. Dr. Staunton's resignation became effective December 31st, and it is understood that he is returning shortly to this country.

PARISH ASSUMES EXPENSES OF RURAL WORK

MINNEAPOLIS, MINN.—The vestry of the Church of St. John in the Wilderness at White Bear Lake has notified the Department of Missions of the Diocese of Minnesota, that, beginning with January 1st, that parish will hereafter assume the stipend and expenses which have heretofore been paid by the Diocese to the rector of the parish, the Rev. John Temple, for missionary work in Grace Mission, Rush City; St. James' Mission, Goose Creek; and Sunrise Mission, in Chisago County.

The assuming of this responsibility is a forward step in the life of the parish, which is also granting its rector a substantial increase in stipend.

This parish also pays its full quota for General and Diocesan Missions.

MILLION DOLLAR CHURCH FOR PALM BEACH

PALM BEACH, FLA.—Plans have been completed to raise \$1,000,000 to build and endow a Spanish memorial church at Palm Beach. Hiss and Weekes, the architects, have submitted drawings and have staked off the foundation in a beautiful cocoanut grove a hundred yards from the sea, one of the finest building sites in Florida. The memorial church will be after the style of the famous Cathedral of Leon, in Spain, and, when erected, will be complete with cloister, open-air pulpit, and rectory, all in Thirteenth Century Gothic.

Mrs. Charles I. Cragin, of Philadelphia and Jacksonville, Fla., gave \$100,000 on Christmas as a memorial to her husband, and Mrs. Vail gave \$75,000. A sum of \$65,000 has been subscribed already to secure the site.

A model of the memorial church is on exhibition at Kennedy & Company's win-

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dow, 693 Fifth Avenue, New York, prior to shipment to Palm Beach where it will be exhibited in the curator's office, which is being erected as a temporary office on the site of the new structure in Bethesda-by-the-Sea.

The vestry of the parish includes the names of many prominent winter residents and visitors to Palm Beach.

MISSION ACCEPTS DR. ATWATER'S CHALLENGE

SAVANNAH, GA.—The Field Department of the Diocese of Georgia, announces that St. Paul's Church, Jesup, Ga., has accepted the challenge of the Rev. Geo. P. Atwater, D.D., rector of the Church of Our Saviour, Akron, Ohio, to make a "dollar a communicant" contribution for the debt of the Church, following such action on the part of his parish, and has sent in to the diocesan treasurer a check for \$26. A member of the mission read of Dr. Atwater's lead in one of the Church papers, and, catching the idea, followed suit.

CHRISTMAS MUSIC

CAMBRIDGE, MASS.—A notable program of music for choral evensong and for Christmas Eve was given at the one hundred and first public service of the New England Chapter of the American Guild of Organists in St. John's Memorial Chapel of the Episcopal Theological School, Cambridge, December 18th. A. Vincent Bennett was the director of music and was assisted, in some of the numbers, by John Hermann Loud, F. A. G. O., and by Gardner C. Evans. The music was sung by the school choristers and the St. John's Chapel choir of mixed voices.

The program was as follows:

Organ prelude, Christmas, Arthur Foote; Processional Hymn, *Adeste Fideles*; Psalm 149, *Canticum Domino*, III-5; Antiphon, *Hodie Christus natus est*, I-4; Magnificat, with faux bourdon Fayrfax, I-5; Nunc dimittis, with faux bourdon Munday, IV-4; Ave Maria, Jac. Arcadelt; Motet, *O magnum mysterium*, T. L. da Vittoria; Choral, "Hush, my dear, lie still and slumber," J. S. Bach; Organ, *In dulci jubilo*, J. S. Bach; Christmas Day, Holst; The Coventry Carol, ancient English; Canon, "It was the winter mild," A. E. Horrocks; Carol, *Velut maris stella*, Holst; Anthem, "God is with us," A. D. Kastalsky; Postlude, *Allegro* from the first organ symphony, Maquaire; Recessional hymn, *Vigili et Sancte*.

SCHOOL DORMITORY BURNS

NEW ORLEANS, LA.—The boys' dormitory of the Gaudet Normal and Industrial School, Gentilly Road, New Orleans, was completely destroyed by fire on the afternoon of Monday, December 29th.

The school is located on the outskirts of the city and there was some delay in securing assistance from the Fire Department. A strong wind was blowing from the north, but fortunately the other buildings were saved.

The fire occurred in the afternoon when there were no boys in the dormitory, but all of the contents, including the boys' clothing, were lost. The building was only partially insured.

The Gaudet School was turned over to the Diocese of Louisiana by Mrs. Frances Gaudet several years ago, and it is operated by a Board of Trustees, of which Bishop Sessums is president.

A PRIEST INJURED

SEATTLE, WASH.—The Rev. M. J. Bywater, rector of St. John's Church, West Seattle, escaped death as by a miracle when recently his automobile was struck by a street car and demolished. He suffered no greater injury than the fracture of three ribs. The congregation held a service of thanksgiving on his return from the hospital.

While the Rev. Mr. Bywater was in the hospital he was further pained to hear of the death of a dear friend, the priest of the Roman church that the congregation of St. John's Church had recently bought.

KLAN PRESENTS CHURCH FLAG

CINCINNATI, OHIO—At a celebration of the fortieth anniversary of St. Stephen's Church, Winton Place, the Ku Klux Klan presented the church with a handsome silk Church flag, and the local lodge of the Junior Order United American Mechanics presented the church with a silk United States flag.

THE YEAR IN OKLAHOMA

OKLAHOMA CITY, OKLA.—The year just closed has been marked, in the District of Oklahoma, by many encouraging advances. There are, at present, more clergy at work and fewer neglected parishes and missions, and the present force is accomplishing real things.

At Okmulgee, the church has been adorned and beautified with several memorial windows, a new oak floor has been laid, the chancel and aisles newly carpeted, and new pews ordered. The every-member canvass, of this parish, which is still incomplete, has resulted in 210 subscriptions, as against 80 last year, and the total subscription reached \$12,700. Last year it was \$6,800. This parish will pay its apportionment in full. The Rev. Joseph Carden, of Ardmore, who has given three Missions of Instruction, the past year, will hold a Mission at Okmulgee for two weeks, beginning the second of March.

At Ardmore, the work is developing promisingly. The budget has increased nearly \$1,000; the rector's salary has been increased and he has relinquished the work at Paul's Valley and Purcell, to give his whole time to Ardmore, with occasional Missions in other places.

The most important advance, however, has been undertaken at Norman, the seat of the State University, where there are 3,800 students. There is at Norman now a little wooden building which seats only 150 when crowded, and which is filled with students at every service. There

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are 500 more who would attend if they could get in. The Rev. Bernard Lovgren is the minister.

A canvass of the State is to be undertaken to secure \$100,000 for the erection of an adequate church and community house at Norman. The Methodists have just completed a magnificent church and parish building there at a cost of \$700,000, the gift of one man.

At Stillwater, where the Oklahoma A. and M. College is located, the church has been moved to a large lot, one block from the main entrance to the College. It is being remodeled and enlarged, and a rectory and parish house will be added. This advance has been made possible by the gift of \$6,000, by Miss Olden. Miss Olden also gave the new lots. These gifts have so encouraged the congregation that they all gave as largely as possible. The Rev. A. S. Hock is the minister in charge.

FIFTY-FOUR YEARS IN MINISTRY

NEW YORK, N. Y.—The Rev. Alexander Hamilton celebrated, December 19th, the fifty-fourth anniversary of his ordination to the diaconate, in the Church of the Transfiguration, in which church he was ordained by the Rt. Rev. Horatio Potter, D.D. The Rev. Mr. Hamilton is in his seventy-eighth year.

In the class that was ordained together with him in 1870 were the Rev. Messrs. Edward C. Houghton, Randall C. Hall, Joseph W. Jowitt, and James W. Sparks. All these have died, together with the Bishop and the other clergymen assisting in the service, Dr. George C. Houghton, Dr. Alfred H. Partridge, and Dean Seymour, of the General Theological Seminary.

Eight years before his own ordination he was present at the ordination to the diaconate of Daniel C. Tuttle, whom he also saw consecrated Bishop of the Northwest in 1868, in Trinity Chapel. Bishop Tuttle became Presiding Bishop and spent the longest episcopate in the American Church, before he died in 1923.

The Rev. Mr. Hamilton has officiated in some 500 churches at home and abroad during his ministry. An achievement of his late years was the building up of Christ Church Parish, Westport, N. Y., when there was talk of abandonment. He was afterwards made rector emeritus of this parish.

ILLNESS OF REV. W. H. BLISS

SEATTLE, WASH.—Reports received on Christmas Day, at his parish church, Trinity, Seattle, indicate that the Rev. W. H. Bliss hopes soon to be with his people and to resume his work among them. He is now in St. Luke's Hospital, New York City.

About the middle of October Mr. Bliss left Seattle to attend the Geneva Opium Conference. He had not been in the best of health for some time, but it was thought that the voyage and the change of scene would be beneficial to him. When he arrived in London he had to be taken to a hospital, but improved sufficiently to proceed to Geneva where he attended the conference for several days. The strain was too great, however, and he was taken to the hospital, where his condition created some uneasiness.

It was thought advisable that he return to his home, and he was thought strong enough, especially as he was to travel with Bishop Brent. Upon arrival

in New York he went to St. Luke's Hospital. His condition is said to be serious, but he is optimistic and hopes to be in his parish again soon.

Together with his work in a large and exacting parish, Mr. Bliss was president of the White Cross Society, that is interested in the suppression of the opium trade, and the double task was too great for him. Prayers have been offered in all the Seattle churches for his recovery. The work of the parish has been carried on by the associate rector, the Rev. C. S. Mook.

BISHOP ANDERSON'S SISTER KILLED

CHICAGO, ILL.—Miss Jessie Anderson, sister of the Rt. Rev. C. P. Anderson, D.D., Bishop of Chicago, was killed at Belleville, Ont., January 3d, when she was struck by a sleigh pulled by a team of runaway horses, which dashed on the sidewalk as she was passing.

DEATH OF REV. WILLIAM M. GILBERT, D.D.

YONKERS, N. Y.—The Rev. William Morris Gilbert, D.D., for twenty-eight years rector of St. Paul's Church, Yonkers, died in this city Tuesday, December 30th.

Dr. Gilbert was born in Geneva, N. Y., in 1862, the son of the late Morris J. and Eliza Simonds Gilbert. He graduated from Union College, Schenectady, in 1883, which institution made him a Doctor of Divinity in 1917. In 1892 he graduated from the Episcopal Theological School, being ordained to the diaconate in 1891 and to the priesthood in 1892 by Bishop Huntington. He was rector of Grace Church, Carthage, New York, for two years, and assistant at Grace Church, Baltimore, Md., from 1894 to 1896, in which year he became rector of St. Paul's Church, Yonkers. During his long rectorate here he has been very prominent in the affairs of the city, being president of the Fortnightly Club, as well as having an interest in many other things.

The funeral was from St. Paul's Church, January 1st, with interment at Canandaigua, N. Y.

DEATH OF REV. J. C. JOHNES

VICKSBURG, Miss.—The Rev. J. C. Johnes, rector of Holy Trinity Church, Vicksburg, died at his home December 20th. The funeral services were from Holy Trinity Church December 21st, the Rt. Rev. T. D. Bratton, D.D., officiating.

The Rev. Mr. Johnes had been rector of Holy Trinity Church since 1908. He was ordained to the diaconate in 1888 and to the priesthood in 1891 by Bishop Jackson. His first work was in the Diocese of Alabama, having charge of the churches at Decatur, Garden, and Trenton, in that Diocese. He spent two years at St. George's Church, Newport, R. I., and nine in South Carolina. In 1905 he undertook work at Tonopah, Nevada.

The Rev. Mr. Johnes was known as a quiet, faithful, and true priest, whose impress his parish and city will sorely miss. He is survived by his wife.

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STOWE'S CLERICAL DIRECTORY for 1924

The remainder of the edition of this invaluable book has been placed in our hands for sale. It contains the biographical sketch of each of the clergy of the American Church, and is thus a necessity to all who have occasion to trace the record of any of them. To wardens and vestrymen, who will sometime be confronted with the necessity of analyzing the records of those who may be considered with reference to a particular call, the value of the book could scarcely be overestimated.

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NEWS IN BRIEF

ARKANSAS—Bishop Winchester has secured Archdeacon Webber, who is just returning from his tour around the world, to hold Missions in fourteen of his parishes and missions of the Diocese of Arkansas. The Archdeacon begins February 1st, at Forrest City, and will continue until June 5th. It is Bishop Winchester's intention of accompanying the Archdeacon in this tour of his diocese, and he asks for the prayers of the Church.—It is gratifying that the midnight services at Christmas are now observed throughout the Diocese of Arkansas, and that the number of communicants has increased.—The Young People's League has developed throughout the Diocese. Bishop Quin of Texas, has consented to visit Little Rock on February 14th and 15th and hold services for the Young People and help to arouse deeper interest in the work. He will preach at the Cathedral on Sexagesima Sunday.

COLORADO—Mr. James H. Pershing, Chancellor of the Diocese of Colorado, and a member of the National Council, has just been elected president of the Denver Community Chest for 1925.—Grace Church, Colorado Springs, has begun work on new buildings, to cost approximately \$205,000.—Epiphany Church, Denver, the Rev. Arthur Austin, vicar, observed its patronal festival with two celebrations of the Holy Eucharist, and an Epiphany pageant, showing the Nativity, the adoration of the shepherds and magi, and the spread of the Gospel light throughout the world. Bishop Johnson preached at this service. Afterwards the children of the church school were hosts at a social gathering in the guild hall.—Bishop Johnson's eighth anniversary was observed in the usual way, by a united service at St. John's Cathedral, attended by the clergy, and a large congregation drawn from many parishes.

GEORGIA—Following an almost universal custom in this territory, a Community "Tree of Light" celebration is held annually in Savannah, promoted by the Savannah Festival Association. On Christmas afternoon the tenth consecutive celebration was held in the Park Extension, where several thousand people gathered at six o'clock, and saw the tree burst into light, and sang Christmas carols. Three Sundays previous to Christmas, two or three hundred people assembled in the afternoon at one of the theaters and practised the carols, and on Christmas Eve, several groups of carolers visited hospitals, orphanages, and other institutions, to sing carols to the inmates, and also to the crowds upon the streets.—The gift of a radio set was made by the Men's Club of the Church of Our Saviour, Brooklyn, Mass., to the Ven. J. Henry Brown, vicar of St. Augustine's colored mission, of Savannah, Ga., for parish use. Recently Archdeacon Brown gathered about one hundred children of the neighborhood in his home and they listened to a program until midnight and then were reluctant to leave.—In coöperation with the Savannah Community League, a negro organization, the social service department of St. Augustine's mission, distributed 100 baskets to destitute poor. In addition to food, two or three articles of clothing were given to each family. It is thought that no other agency or church in the city did any Christmas work of this kind, for the colored people.

HARRISBURG—On Christmas Eve, Bishop Darlington spoke, for the forty-fourth consecutive year, under the Christmas tree at the Church school festival of Christ Church, Bedford Ave., Brooklyn, of which he was the rector before his consecration as Bishop of Harrisburg. The New York papers assert there is no other such record in New York. It is interesting to note that, when Bishop Darlington first spoke at the festival, those who were then thirty years of age are now elderly men and women of seventy-four.—Services have been resumed in the Church of St. Michael and All Angels, Middleton. The Rev. G. J. McCormack, rector of Trinity Parish, Steelton, is in charge.—A men's club, known as Trinity Club, has been organized in Trinity Parish, Ienovo.—A very beautiful pyx, for carrying the Blessed Sacrament to the sick, has been presented to St. Matthew's Parish, Sunbury, by Mrs. Harriet Rockefeller, in memory of her daughter, Mrs. Catherine Rockefeller Ewing. It is of sterling silver, gold plated. The design depicts our Lord holding in His hand the Chalice and Host, with adoring angels on either side.—At the midnight Eucharist on Christmas, a set of six massive solid brass candlesticks of great beauty were blessed and used for the first time in Christ Church, Berwick. They are the gift of Mrs. Elizabeth Davis Adams, of Hoquin, Wash., in memory of her husband, William Leidy Adams, who was born near Berwick, and who was a resident of the town for several years. At the same service there was also blessed a handsome brass missal stand in memory of the Rev. Howard Merrill

Ake and the Rev. Roy Joslyn Ford, the purchase money being the outcome of a memorial service held for these two deceased priests and rectors on All Souls' Day.—St. Andrew's Parish, Harrisburg, the Rev. W. C. Heilman, rector, observed its patronal festival with the opening of a Preaching Mission. The Missioner was the Rev. Father Baldwin, O.H.C. It was most successful Mission, and had a telling influence on the parishioners. All of the services were well attended, with standing room only at some of them. The Holy Eucharist was celebrated daily. Intercessions were held each day of the Mission at two o'clock. Scores of requests for prayer were received. Sessions for boys and girls were held in the afternoons after public school, and were attended by practically all of the Church school children with a number of others, some of whom have since come into the school and the Church. Father Baldwin's invitation to have parishioners meet him in private conference was met with such a large response that he was kept busy in the church for the last four full days of the Mission. The Mission ended with confirmation by Bishop Darlington on Monday evening, December 8th, when seventeen candidates were confirmed. This was the second confirmation class in the parish this year, bringing the total number of people confirmed in the parish this year to thirty-four.—Bishop Darlington made his annual visitation of Trinity Parish, Chambersburg, on December 14th. During the service, the rector, the Rev. George D. Graeff, announced that sufficient money had been raised to meet all obligations of the rectory fund, and that the rectory, which cost \$7,500, has been bought and paid for in one year's time.—Two very beautiful silver memorials were dedicated in Trinity Church, Williamsport, at the midnight Eucharist on Christmas, by the rector, the Rev. Charles Everett McCoy, a silver ciborium in memory of Mr. and Mrs. Albert Martin and two daughters, and a silver lavabo bowl in memory of Naomi Bashford Bridgland. Both pieces were made by the Gorham Company.—At a meeting of the Executive Council of the Diocese of Harrisburg, held at Harrisburg on December 11th, it was decided to classify all mission stations in the Diocese into two groups, urban and rural. Those classed as urban missions are those churches where the growth in population and in Church activity has been noted during the year. The salary of priests in urban missions will be a minimum of \$1,800 a year. Rural stations are those where conditions have remained constant. The idea of the plan is to recognize aggressive work on the part of the vicars, and it is felt that the recognition should assume some tangible form.

LONG ISLAND—The members of St. Paul's Church, Glen Cove, Long Island, were happy Christmas morning, when the rector, the Rev. A. L. Longley, announced that, through the generous gifts of friends of the parish, a debt, in the form of notes in the local bank, had been paid, and that the parish was free from debt.

MASSACHUSETTS—On Tuesday evening, December 30th, the parishioners and friends of St. George's Church, Maynard, united in tendering to the beloved rector for twenty-five years, the Rev. Arthur B. Papineau, a reception in honor of his long and faithful service. The Rev. Mr. Papineau is also in charge of the

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MILWAUKEE—The new parish house of St. John's Church, Sparta, was formally opened November 12th. The building includes a large assembly hall with a commodious kitchen adjoining. On the main floor are well appointed rooms for the living quarters of the priest in charge. The basement is to be used as a meeting place and a club room for boys. It is equipped with a pool table and room for athletic activities. The headquarters of the Boy Scouts have already been established in this part of the building.

MINNESOTA—The Rev. Andrew D. Stowe, D.D., for thirty-six years Secretary of the Diocese of Minnesota, and rector of various parishes throughout the Diocese, as well as Diocesan missionary, and latterly Chairman of the Transportation Bureau of the National Council, is spending the winter months in Pasadena, Calif., recuperating from a long and serious illness. The Rev. Dr. Stowe expects to be well enough to return to Minnesota next spring.—For many years Mrs. F. E. Olney, Diocesan Librarian of the Diocesan Branch of the Woman's Auxiliary, has given over part of her home for the library. Just recently new rooms have been secured in a business building in the down-town section of Minneapolis, where a Church Bookstore is conducted, where advice may be secured as to Church school and other Church literature, and where reference books may be consulted and reading done.

NEW MEXICO—At the meeting of the Daughters of the King, of the Province of the Southwest, which took place at El Paso, Texas, at the same time as the meeting of the Provincial Synod, Mrs. Henry Easter, El Paso, was elected provincial president, Mrs. Charles Buck, Roswell, N. M., vice president, Mrs. A. F. Morissette, El Paso, secretary-treasurer, and Mrs. George Valiant, Albuquerque, N. M., organizing secretary. Aggressive work in the extension of the work in the Province is to be done.

NEW YORK—St. Paul's Church, Poughkeepsie, the Rev. F. S. Smithers, rector, has recently completed an English colonial rectory at a cost of \$38,000, which amount was raised by the parish in small contributions during the past six years. The parish has started a fund for a parish house.

NEW YORK—A branch of the Guild of All Souls has been organized in the Church of the Holy Cross, Kingston, with twenty members. The rector, the Rev. Gregory Mabry, is superior. There are now thirty six branches of the Guild in the American Church.

NORTHERN INDIANA—During the past year the rector of St. Paul's Church, La Porte, the Rev. Dr. F. J. Barwell-Walker, has served as president of the local Ministerial Association, which is perhaps a little unusual in view of his known uncompromisingly Catholic position. Yet, if one may judge by local comment, rarely has a president served so acceptably, and at the close of his term Fr. Walker was elected a second time chairman of the program committee. It devolved upon him to deliver the annual Christmas message to the Association, and as a result this year for the first time Christmas Day will be observed by local Protestants with a Union Service. Elected to honorary membership in Kiwanis Club and Chamber of Commerce, Fr. Walker has been able quietly to exercise no little influence towards the general betterment of the community. After long attacking the complete neglect of religion in the public schools, he has seen a little beginning made this year by the introduction of Bible reading and prayers. With a sympathetic, though Protestant, Superintendent, and one communicant of the Church on the local School Board, it is hoped that more may be accomplished in time.

OHIO—The choir boys of Trinity Cathedral, Cleveland, sang Christmas carols at the Hotel Hollenden, and WTAM broadcasted the program. The attendance on the Christmas services, and especially on the Midnight Celebrations, in Cleveland was good, although the zero weather interfered.—Much interest is being manifested in the approaching special meeting of the Diocesan Convention for the election of a Bishop Coadjutor.

OREGON—At St. Paul's Church, Salem, the Rev. H. D. Chambers, rector, unveiled a stained glass window and blessed it on Christmas Day. The subject of the window is The Last Supper, and it is just over the altar. It was given by Mrs. Mary Howell in memory of the many blessings of God during her life. The interior of the chancel had also been decorated in the Tiffany finish, and the nave has been frescoed. The church was built two years ago, and this now completes the interior.

PORTO RICO—The Convocation of the Missionary District of Porto Rico will be held at San Juan, February 10th and 11th.

SOUTHERN OHIO—The Cincinnati City Mission took charge of the following activities during Christmas tide: gifts for the St. Andrew Day Nursery, a Christmas tree provided by the Kiwanis Club for the Tuberculosis Sanitarium, a tree for the Hamilton County Home, gifts for the women in the county jail, at a party given for their benefit, gifts for the Home for the Friendless, gifts of candy to Deaconess Wilds for her work at Grace Hospital, Morgan-

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town, N. C., and similar gifts to women in the Women's Reformatory at Longview, Ohio.

SOUTHERN VIRGINIA—The Rev. J. Cleveland Hall, D.D., rector emeritus of the Church of the Epiphany, Danville, has recently conducted a most successful Mission in St. Peter's Parish, Norfolk.—The vestry of Grace Church, Petersburg, is planning to build a chapel and parish house on Walnut Hill. Plans will be drawn for the entire plant, including a church, but the parish house will be built first. The estimated cost is \$50,000.—A handsome memorial window has been placed in Epiphany Church, Danville, in memory of Mr. and Mrs. Albert G. Taylor, and given by their daughter, Mrs. Berkley Carrington. The window was presented at the morning service, November 21st, and is a sunset scene taken from the Holy Land. Mr. Taylor was for years a faithful vestryman of the church, and his beloved wife one of Epiphany's most devoted and loyal workers.

SPRINGFIELD—The Rev. Jerry Wallace, rector of Christ Church, Springfield, has been asked by the Bishop to reopen St. John's Church, on the North Side of the city of Springfield, and accordingly, after considerable preparation, the first service was announced for Sunday morning, January 4th, at which time the Rt. Rev. J. C. White, D.D., Bishop of the Diocese, and the Rt. Rev. Wm. Blair Roberts, D.D., Suffragan Bishop of South Dakota, are to be present. The service in the evening will be in charge of Mr. Wallace, who is being assisted in the work, generally, by the Executive Secretary of the Diocese. There are upwards of fifty families of the Church known to be in the neighborhood.—Messrs. Mercer, Hadley, and Crum, the lay Missionaries of the Church, are to hold a Mission in Christ Church, Springfield, from January 18th to February 1st. Extensive preparations are being made by the rector and people of the parish to insure the best possible results.—Within the past month the Diocese has opened a building for services in the town of West Frankfort, and there is every indication that the growth of this mission during 1925 will be far in excess of what it has been the past two years, and, even then, it has grown splendidly during 1923 and 1924.—The Church Club of the Diocese, now in process of formation, is to have a Churchmen's Dinner at the Halliday House, Cairo, on the eve of the opening of the Convention of the Diocese, May 19th. Besides the Bishop of the Diocese, there are to be as speakers, the Rev. George Craig Stewart, D.D., of Evanston, and Dr. William C. Sturgis of the Church Missions House, New York.

A FIGHT FOR A MADONNA

THE ROME CORRESPONDENT of the London *Observer* gives an interesting account of what he calls A Fight for a Madonna. He states that some years ago a noted Florentine art-dealer acquired a picture by Jacopo da Pontormo, a famous artist in his day and a follower of Michael Angelo. A careful examination of the panel revealed traces of gilding through the cracks in the surface pigments and led the owner to the conclusion that Pontormo must have painted his composition over an earlier and possibly much more interesting work. After some hesitation, he resolved to sacrifice Pontormo on the altar of investigation, and was rewarded by the discovery of a genuine altar-piece by Duccio da Buoninsegna, the founder of the Sienese school (1260-1313). Having been covered up for so long, the early work was in excellent preservation, with colors and gilding of extreme freshness and beauty. The subject, a Madonna and Child, surrounded by angels, bears some resemblance in style to the famous Cimabue Madonna in the Ruscellai chapel of the Church of Santa Maria Novella at Florence.

The picture left Florence and passed, for a sum of 700,000 lire (about £7,000) into the hands of Signor Verzocchi, of Milan. Shortly afterwards it became the property of a Venetian art-dealer, Signor Balboni, who took it to Vienna, hoping to effect a successful sale there. For some reason the negotiations fell through, and the altar-piece was brought back to Venice at the beginning of this year. The Government now began to interest itself in the matter, but, economy being the or-

der of the day, the budget of the Minister of Fine Arts was not such as to permit him to purchase this valuable work of art for the nation, and he appealed to Commendatore Gualino, a wealthy business man and a keen connoisseur, begging him to do what he could to keep the treasure in Italy. Commendator Gualino decided to purchase the picture himself, and signed a contract to that effect with Signor Balboni, the price being fixed at two million lire (£20,000). What followed is given in Gualino's own words:

"I was warned that, notwithstanding the contract made with me, the picture had been sold a second time to Americans, who were buying it on behalf of a Boston art gallery. Naturally the deal was based on dollars, and they had obtained their purpose by an offer of four million lire. I promptly addressed myself to the authorities and obtained an order for the sequestration of the picture, pending enquiries. We were only just in time. The precious panel had already been sent to an agent in Genoa to be shipped to the United States, and we rescued it literally from the wharf. A few hours more and Italy would have been deprived forever of one of the most superb masterpieces of early Sienese art."

So the matter stands for the present. It will be interesting to see whether the Old World or the New becomes the final resting place of Duccio's Madonna.

PRIVATE DEVOTIONS

A NOVEL IDEA for assisting people in their private devotions has been inaugurated at the Church of the Messiah, Rhinebeck, New York, by the rector, the Rev. Gabriel Farrell, Jr. On a recent Sunday morning the Rev. Mr. Farrell preached on Prayer and put emphasis on the obligation of the Church to assist its people in their private devotions as well as in public worship. As a means of meeting this obligation there was distributed after the service, an envelope containing three sheets of printed prayers and one sheet of explanation regarding the prayers. These prayers were printed on 3x5 sheets punched to fit standard loose leaf covers. The explanatory sheet gave the numbers of these covers and suggested that the members of the parish buy them. From time to time other prayers will be distributed, and in this way a helpful book of prayers will be compiled.

The first sheets distributed contained prayers for morning, for evening, and for parents. Other prayers to be distributed are, for our country, before election, for fellowship, for absent ones, for boys, and for girls.

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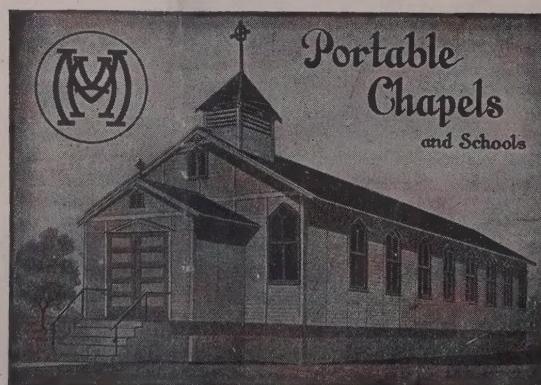


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